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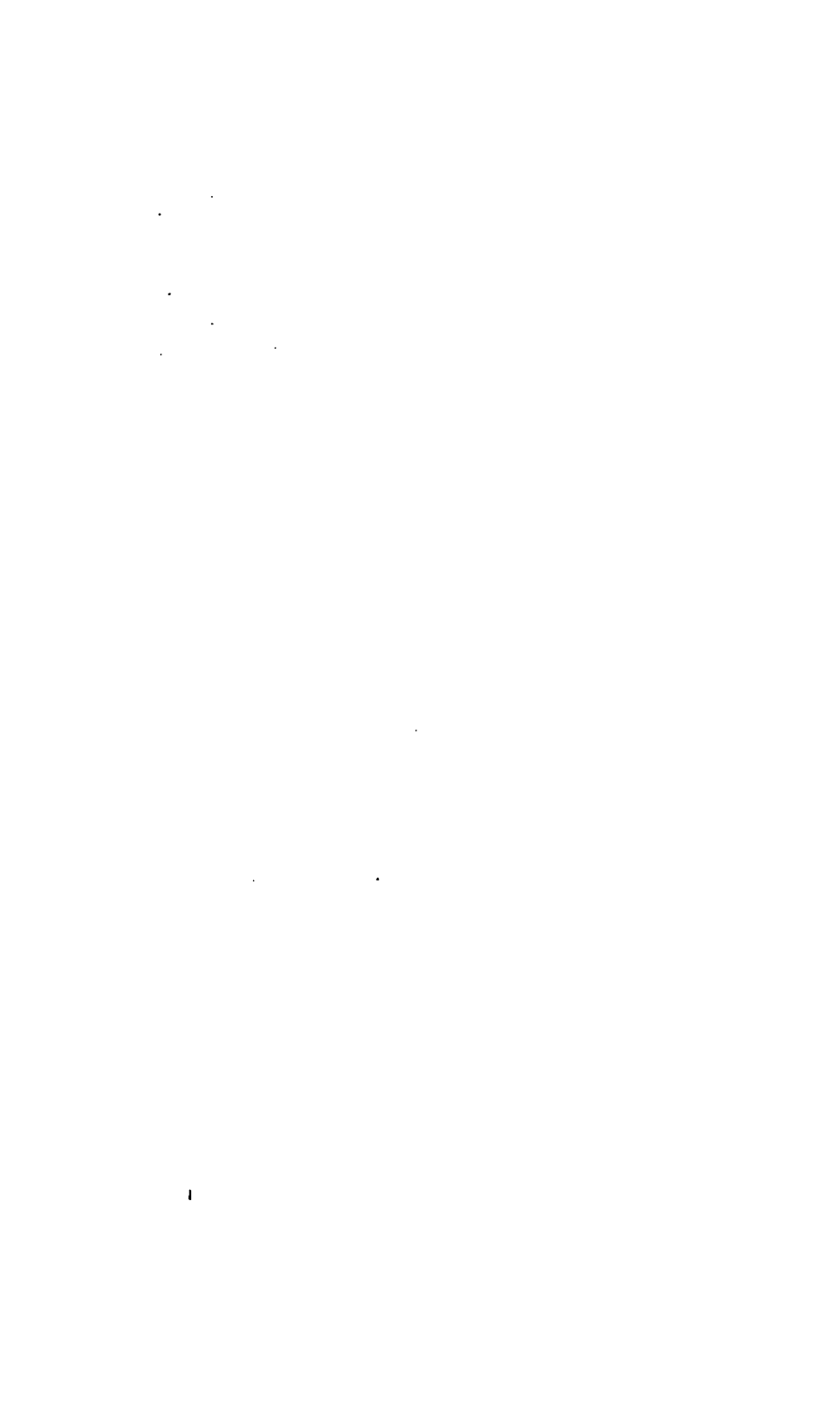


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THE MONTHLY JOURNAL.

VOL. III.

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THE
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OF THE

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REV. JAMES FREEMAN CLARKE, Editor.

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1862.

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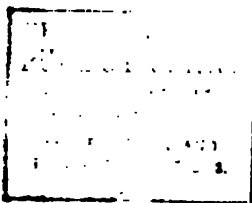
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WALKING TOGETHER.

“Can two walk together, except they be agreed?”

MANY uses may be made of the Bible. The Christian uses it as a **STOREHOUSE**, where he goes to find food for his mind and heart. It is to him a source of knowledge, strength, and comfort. To some persons it is merely a **DICTIONARY OF QUOTATIONS**, furnishing them with appropriate passages to use in speech and conversation; their object often being to produce a laugh by the ludicrous use of Scripture phraseology. Others, again, regard the Bible as an armory wherein to find weapons of defence and offence. These weapons are proof-texts; and there are thousands who know little of the Bible, except the proof-texts which they continually hear quoted in support of the favorite doctrines of their church. Of the connection in which these passages stand, and of the context, they know nothing; and very often it would be a sufficient refutation of an argument based on such a text, merely to read what precedes and follows it. There is no doctrine, and no usage, but may be defended by these proof-texts. Does

any one wish to prove the Trinity: he quotes "the Three that bear record." Does he wish to prove the Unity: he quotes the declaration, that "the Father is the only true God." And so of every other doctrine. Again: if there is any ancient abuse or wrong to be defended against the attacks of earnest reformers, the armory of the Bible is ransacked for weapons. Slavery is defended by one text; hanging, by a second; woman's wrongs, by a third; and rum-selling, by a fourth. Among all these texts, the one quoted above is somewhat distinguished, as being the proof-text of sectarianism. Whenever any atrocious piece of bigotry or intolerance is perpetrated, this passage is always brought forward to defend it. In using it, one-half of the text is made as inflexible as oak; the other part, as pliable as India-rubber. "Agreed" must always mean agreement in opinion concerning those religious doctrines which happen to be matters of controversy. But to "walk together" may mean any thing. It may mean, "Can they partake of the Lord's Supper together?" — "Can they belong to the same church?" — "Can they co-operate in benevolent action?" — "Can they lecture before the same lyceum?" Formerly, in New York, the text assumed this form: "Can a man, who does not agree with me about the Trinity, deliver useful lectures upon oxygen and hydrogen?" and a majority of the Board of Trustees of Columbia College decided that he could not. Some years since, in the same city, the question took this form: "Can two little children walk together on the Fourth of July, whose parents are not agreed in regard to the doctrine of Orthodoxy?" Henry Ward Beecher took the affirmative, and maintained that they could. "The Observer," a religious newspaper, maintained that they could not. I do not recollect the arguments used on this occasion, or whether the inability asserted was physical or moral. I only remember the re-

sult; which was, that they *did not* walk together: and, as I have known the same thing happen in two other places, I infer that it is extremely difficult for Sunday-school children to walk together on the national anniversary, whose parents differ in matters of speculative theology.

But, leaving this negative and sectarian use of the passage, let us look at it now on its positive side, as giving the basis of union. Union is necessary for us in this world,—necessary for happiness, for usefulness, and for improvement. The solitary man is an unhappy man; he is comparatively a useless man; and he can make little progress compared with what he would make in a true social sphere. Hence God has provided for us four institutions by which we are brought into union with each other. These are, first, the FAMILY; second, the NEIGHBORHOOD; third, the STATE; and fourth, the CHURCH. Now, we may be connected with all of these unions in a formal way or in a vital way. If the union be formal, we remain together, but do not walk together. There is no progress: it is the union of particles frozen together in a lump, or cohering together in a stone, but not growing together as in a plant or tree. True union is vital; and for this there must be *agreement*. And now the question comes, What kind of agreement?

In order that two persons should walk together, three things seem to be necessary. It is necessary that they should be agreed, —

1st, As to where they want to go.

2d, As to the road by which to go.

3d, They must be agreed to differ as to every thing else.

For example, if I wish to go from Boston to Portland, and you wish to go to New York, we cannot walk together. There must be agreement as to *the* AIM. If I wish to im-

prove myself, and you wish merely to enjoy yourself, we shall not be good companions. A husband and wife will not be good companions if the aim of one is to find happiness in tranquil and simple ways, and the other aims at display and constant excitement. And so in all other relations. People must be agreed as to **THE AIM**, — as to *where they wish to go*.

Again: they must be agreed as to the means — as to the road — by which they are to go. You and I may be going to the same place; to New York, for example. But if you wish to go by the New-Haven Railroad, and I by the Fall-river Steamboat, it is clear that we cannot go together. Where the aims agree, the means may differ; and that so entirely, that there can be no cordial co-operation. This is illustrated in Æsop's fable of the two men who tried to live together in the same house. They had a common aim, — to carry on their respective trades industriously and economically, and to get a support. But it so happened that one was by trade a collier, and the other a fuller; and so, as fast as the one whitened his cloth, it was soiled by the work of the other.

And, thirdly, men must be agreed to differ in other things. They must recognize the fact, that this very diversity may be the means of a better union. They must realize, that, in God's world, there is meant to be variety no less than unity; that men were all meant to be individuals, — no one to be exactly like another; and that these natural differences, instead of being repressed by authority, are to be encouraged to manifest themselves. They should see that the firmest and best unions are to be found where there is the most freedom of opinion and action; and that true union is not an external one of forced conformity, but an internal one of cordial agreement. And now, these principles of true union having been established, let us consider them in

their application to the Family, the Neighborhood, the State, and the Church.

The basis of the family is marriage ; and, in order that this shall be a true union, it is necessary that there shall be this threefold agreement, — agreement in essential aims, agreement in essential means, and agreement to differ in other things. No marriage rests on a solid basis in which there is not both unity and variety, likeness and unlikeness, — a central harmony, with manifold diversity. There should be unity as regards the essential aims of life. It is not necessary that there should be the same religious experience ; but there should be the same respect and regard for religion. If one be earnest, and the other a person of levity ; if one be generous, and the other selfish ; one conscientious, and the other careless ; one loving God, truth, improvement, usefulness, and the other loving the world, pleasure, wealth, — then there is no interior union, no marriage of souls. So, likewise, it is important that there should be an agreement as to means and methods. If the husband and wife have both a religious aim, but one thinks that the only way to heaven is through the Catholic Church or through orthodox doctrines, while the other is a decided Protestant, or Unitarian, the union between them will be incomplete. The husband and wife may belong to different churches, and yet be in harmony, only in two cases, — in case they have very little religion, or in case they have a great deal. If their religion is a mere *form*, the difference of form is a matter of no importance ; and if their religion be profound, vital, spiritual, then they will find themselves truly at one, notwithstanding the difference of creed and church. Thus, to use a homely comparison, if two insects are on the wheel of a carriage, and both on the outside rim, they can easily come together ; or if both are at the centre, on the hub of the wheel, they can come together : but if

they are anywhere between the outside and inside, standing on different spokes of the wheel, they are completely separated.

For a true marriage, there should be harmony in all the more essential convictions, tastes, and views of life. But entire unanimity, complete uniformity, is by no means desirable. The husband and wife are to help each other, supply each other's defects, and, out of two imperfect halves, make a rounded whole. Centrally at one in the most important ideas, the more they differ in organic tendencies, faculties, and details, the better. Thus life becomes rich; its current does not stagnate; a stimulus is supplied which both need. All that is necessary is to recognize this as the law of union; to let these varieties manifest themselves freely and kindly; not to think it necessary to have an outward conformity. Let it be well understood, that where the inward harmony of a mutual aim, mutual love, and mutual respect, exist, no outward conformity is desirable. And so, too, where the children of a family differ the most from each other in character, there is often the most union and affection.

The next union in which God has placed us is that which we call the Neighborhood. We mean by this, not neighborhood in space, but of intercourse, — those with whom we have friendly intercourse, business intercourse, intercourse for amusement, for instruction, for helpfulness; in a word, our circle of friends and acquaintances. This phrase, "circle of acquaintances," is quite significant. Each man is the centre of a circle, in which his acquaintances and friends stand grouped according to the degree of intimacy. The whole of society is overlaid with these social circles, — circles intersecting each other in every direction; so that each individual may be included in several different circles. But the circle of which I am the

centre is my neighborhood : those who belong to it are my neighbors. Now, to make a good neighborhood, a community of aim, and a variety of occupation, experience, taste, culture, opinion, are needed. But the reverse is usually the case. There is no common aim, no interior communion and conviction, in our social circles, while there is an outward monotony of tastes, occupation, and opinion. So our circles are only cliques, composed of those occupying the same social position, and having the same sort of culture ; and hence there prevails in them such a dreary monotony of opinion, and so little real intercourse. Hence the great advantage of joining any association which has an important aim, whether of usefulness or improvement. We are thus immediately brought into interior communion with those differing widely from ourselves in outward circumstances, occupations, and opinions. Let us suppose such an association as this, with sufficiently deep and comprehensive aims, including a sufficient variety of character, to live in daily intercourse and communion, and it would make a true neighborhood of the best sort.

The same law of union applies to THE STATE. In a State truly united, there is a common central aim, common interior convictions. Such a State, wherever it exists, is destined to have great influence and power. Such were Judæa, Greece, and Rome, in their best days. The Jews were inwardly united by religious convictions ; the Greeks, by intellectual aspirations ; the Romans, by devotion to the State. But the nations of Europe, now, are in a state of dissolution, because they are inwardly divided, and only held together outwardly by external interests. Each State has in its bosom those radically opposed to each other in political ideas ; and, in many, the people are kept from revolution only by force of standing armies. These States are like unannealed glass, the particles of which have not

been permitted to take their natural position, and which are ready to fly apart as soon as the external crust is broken.

In this country, we have no such outward means of maintaining union. These States can never be held together by force. We can have no permanent standing army; and, if we could, it could not be used for such a purpose. The union of these States must always be a real one, founded on community of aim and conviction. If the time has come in which the people of one part of the country differ from those of another section, radically, as to the objects of the State, the union is at an end. Mere differences of character, taste, and occupation, or variety of local interests, will rather cement the union than destroy it: they make us mutually interesting and helpful. But let us be opposed to each other in primal aims and convictions, and there is an end of our union. If the South really means to use the Union to support and extend slavery; if it shows itself united in a deliberate purpose to turn our own free territory into slave States, and to plunge us into perpetual war in order to prevent the abolition of slavery,—then it is evident the community of aim is gone which used to make the basis of the Union; then the time will have come for us to separate. It will be something to lament, but something inevitable.

Union in the Church has the same basis and conditions. Those who unite together in a church must be agreed, first, as to where they want to go; second, as to the way by which they shall go; and, thirdly, to differ as to every thing else. If they wish to go to God, to goodness, and to heaven, and if they are agreed that Christ is the way, then they are ready to unite together in a Christian church. A common desire of goodness, a common conviction that Christ is able to bestow it, and a common willingness to

allow variety and liberty on all other points, is the only real basis for church union.

Now, the one great misery of our churches is, that they aim at an outward unity instead of an inward union. The Roman-Catholic Church aims at unity of *form*, organization, discipline : this is plainly outward. Most Protestant churches do so too : they aim at unity of opinion, and are held together by creeds ; but they do not produce common convictions thus, but merely outward assent. Hence, within the church, coldness and indifference ; hence, between churches, sectarian strife and rancor.

Now, let us suppose a church in which the members are composed of all persons, old and young, in the congregation, who are wishing to improve their characters and to become useful. That is the aim. They also are agreed in believing that Jesus Christ is the way. But, in this church, there may be the greatest variety of opinions. Some may be Trinitarians, believing him to be God ; some, Arians, believing him created before all worlds ; some, Unitarians, believing him a highly endowed and supernatural man ; some, Humanitarians, believing him a man like any one else, only more faithful, and of a great religious genius. But all of them really regard Jesus as their leader, teacher ; guide ; reverence his words and life, and wish to imitate them. This will draw them together, deepen their convictions, correct their errors, and fill them with living faith.

Ah ! the great and radical evil in our churches is, not heresy of opinion, but a low and frigid aim. We are indifferent to the objects of the church. We do not care to be Christians ; do not care to get good and do good. Let us be agreed, deeply agreed, in a religious purpose, and we shall walk together gladly ; find it good to be here ; find the church to be the house of God and the gate of heaven ;

find our brothers and sisters in the church to be near to us and dear to us at all times ; and the meeting of Christian brethren to be one family, one home. A deeper purpose of goodness, a higher standard of duty, an earnest longing for holiness, a sympathy with the wants and woes of all, — these will sweeten and strengthen the bond, and make the church all it need to be.

AFRAID OF SAUL.

“ When Saul was come to Jerusalem, he essayed to join himself to the disciples ; *but they were all afraid of him, and believed not that he was a disciple.*” — ACTS ix. 26.

At the Unitarian Autumnal Convention, on the afternoon of Oct. 16, the President called for the experiences of those Unitarians successfully working with other denominations ; and the question there considered was, “ How may unity of action with Evangelical churches be effected ? ”

That the thing is possible was most satisfactorily demonstrated by the reports of our army chaplains, and others then present. If more evidence were desirable, the Washington-Village Union Church — over which Rev. A. S. Ryder, a Unitarian, is settled — would suffice. Here various churches are represented in the Sunday-school teachers ; the evening prayer and conference meetings are actively and harmoniously conducted ; Baptists, Methodists, Orthodox, Christians, and so forth, even Second Adventists, taking part.

All sectarian feeling is lost in their simple statement of faith in Jesus as the Christ, the Son of God ; and, in the church itself, there is most remarkable unity of action.

What is here effected among individuals may be done among churches, in the same manner, to the same degree. *How?* was not sufficiently instanced at said meeting. My answer is, "By acting with them in faith which worketh by love, rather than meeting them in a war of words." — "By their fruits ye shall know them" is to-day the same powerful argument it was of old in Saul's favor; the same truth it was in the days of Jesus, uttering, "By this shall *all men know ye are my disciples*, if ye have love one to another" (John xiii. 35). "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples" (John xv. 8).

It was Paul's works, his preaching Christ boldly at Damascus, which enabled him to join the disciples; and it was Peter's experience which enabled them at Jerusalem to receive the doctrine: "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18).

Actions before words, almost without words, will accomplish like results to-day, where prejudice blinds the eyes of true Christians, as when Saul was come to Jerusalem, — "when they were all afraid of him, and believed not that he was a disciple." My own experience, wider in space than extent of time, causes me to know this.

A Unitarian, growing in the knowledge of Jesus as the Son of God, never recognizing the doctrine of the Trinity as stated or implied in the Bible (a something much *talked about, but seldom believed in*), I often find myself warmly welcomed by the leaders of the different persuasions, as, travelling through the country, I speak in their open meetings.

True, it is their ignorance at first which disarms them of fear; but when their hands have opened to me, and I am already in, how can they close the doors to shut me out? It is now too late. If they shut the doors, I am still with

them, and they know it. For instance, having had a most earnest two-hours' talk with a deck-passenger up the Mississippi one evening, on parting he thanked me, stating how much he had enjoyed the time thus spent and the earnest words; saying, "I know not your denomination: but I do know, having lived with different ministers, I never was so well pleased with one's speech before." My telling him my name, then, cannot have altered his opinion of me, and must have liberalized him from any previous prejudice against Unitarians.

Again: a good old Methodist in Marietta, O., rather severe on Unitarians, was checked by my suggesting he might be judging beyond his knowledge; was afterwards startled by my assertion, "I am a Unitarian;" and was constrained to acknowledge, as he bade me adieu for ever, "Well, I guess your Unitarianism will not hurt you any."

This was the result of preaching Jesus Christ, a sunbeam from heaven, the Son of God, to men.

Now for churches. Happening into a camp-meeting in Bath, Va., one year since, — a Moravian institution, where they were all afraid of a Unitarian, and rather doubted his being a disciple, — some good Barnabas, a young preacher of their number who had made my acquaintance on the cars, and interested himself in me from what he had seen and felt, took me to the preachers' tent, and declared unto them what had happened on the way, and caused them to bid me welcome.

Doing all I could to assure them of my sympathy with them in their proceedings; pointing out what was hostile there to my Unitarian training; clearly stating my individual convictions, and desire for every man to enjoy his own faith; kindly alluding to the difficulties I found in their statements, — these ministers cordially gave me an invitation to partake with them in communion, and, urging me

to speak at their love-feast, did not hesitate to own they felt I was as near the truth as they were; that sectarianism was generally too unchristian; that, while hearts agreed, heads might differ. I never met with a better people, or more liberal.

“God asks not, ‘To what sect does he belong?’

But, ‘Did he do the right, or love the wrong?’”

An Orthodox Congregational minister of Hillsborough waited upon by myself, who was to preach in the Unitarian church, which he usually occupied on Sundays, after an hour's visit agreed to attend my next day's services, which he did. I took John x. 27, 28, for my text, and in my discourse stated I was a Unitarian, and why, — “because I read my Bible, which was my favorite teacher, and that text was my creed.”

I took pains thus to stand a Unitarian, as I knew my morning's sermon, favoring religious meetings, would draw many, hearing of it, from other denominations. When through, my new friend acknowledged I had stated some things differently than he would have done. “But,” said he, “go on, brother: God speed you!”

It is my usual custom to walk into any open church, when in a strange place; and, when moved to do so, I hesitate not to speak.

That is my way of working with them. Once, at Yellow Springs, O., thus entering a sabbath school, I was invited to lead a Methodist Bible-class. Warning them I did not belong in the place, but was only led there, I took charge; and was more interested in than edified by their comments on John xv. 1 to 18, more especially the last verse, which they understood to assert Christ was God, because Jesus said that “God was his Father, *making himself equal with God.*”

My stating I could find no such *doctrine in that verse* caused them to open their eyes. My asking them if my asserting, "I am equal with any of you," would mean, "I am one of you," answered the question. Then, asserting my view of Jesus as the Son of God, I expressed my readiness to unite with any indorsing that statement; not daring to go beyond, not wishing to say less. One of them thought he knew "a sect that did not believe that much." My "Who?" did not bring out the (to them) awful word "Unitarian," but only a repetition of his former statement. I did not press the matter. Then among the class arose the question, whether the Trinity was one or three: a very natural *question* indeed! One said, he always viewed the words, "Father, Son, and Holy Ghost," to mean one and the same *God*. When he was answered by another, counting his fingers as he mentioned these names separately, saying, "I believe in these three, and they are only one," I could keep quiet no longer, but, looking him in the eye, answered, "You *believe no such thing*: you talk it. To-day you may believe in three, and again to-morrow only in one; but you never put the two thoughts together: you cannot do it."

His answer confirmed me in my opinion. "Well," said he, emphasizing the "well," as though I had hit the nail on the head, "AT ANY RATE, *I can prove it from Scripture.*"

We all regretted when the bell called us to close our lesson. I alluded to the answer of the once blind, now seeing: "Whether he be a sinner or no, I know not; one thing I know, whereas I was blind, now I see," to show the folly of making a candidate for church-membership answer the question, "Who art thou?" or having him point out the particular place in the Godhead which Jesus occupies, before admitting him into the church. "*None of the disciples durst ask him, Who art thou?*" knowing it was the

Lord" (John xxi. 12), was the thought I urged for their consideration.

Perhaps, before we separated, they, looking at me, wondered, "Who art thou?"

I took pains that he "who knew a sect who did not believe in Jesus Christ as the Son of God" should know a Unitarian had talked with them that afternoon.

A UNITARIAN METHODIST.

THE EAST.

THE old adage, "Charity begins at home," may be abused; and it may be well also to remember, that we sometimes forget the truth herein contained. "Ho for the West!" has been the incessant cry, till we have well-nigh forgotten the East. Geographical distinctions, I know, are of little worth in the larger view of Christ's kingdom: still, we are thus divided for a season. The slightest acquaintance with our own loved New England reveals to us a promising field for missionary labor. We cannot travel a few miles in any direction, without being reminded of the neglect of weak and struggling parishes. And not only this, but abundant are the indications that a little pioneer work and persevering zeal would bring forth a glorious harvest in the Master's vineyard. If, in virtue of intellectual gifts or a "name to live," we are waiting to float on the prosperous wave, we shall wait in vain. "*Work, work on, work ever,*" is the motto for this live hour. Peradventure, if we fail to regard this admonition, the Lord will take from us the "staff of accomplishment," and give it to others.

G. W. S.

"OUT OF THE WEST."

Editor of the "MONTHLY JOURNAL."

I SUPPOSE it is somebody's duty to report to you the state of our churches and cause in the West at the close of this year. If some other paper of this kind should come to you, you are welcome to put this in the basket, and no harm done. I remember a very small church, of some very particular Baptist persuasion, referring always with great unction to the certainty of their acceptance, and the evidence of it in the fact that they were a "little flock." If that were true, our particular denomination in the West has great room for rejoicing: *we* are a little flock. I need not tell you that we were never strong in the number of churches and ministers: now we are much weaker than we were a year ago. The church at Milwaukee is closed, for reasons which I know were as sacred as ever induced any man to accept a new parish. The pastor went to Brooklyn, from the chaplaincy of the Sixth Wisconsin Regiment, after suffering from an affection of the throat, aggravated by the camp-life, that would have compelled almost any other man to give up ever so much sooner. Some small Swedenborgian interest holds meeting in the church on Sunday mornings, and gets preached to by a gentleman in business in the city. The church at Rockford is closed and silent. Our brave-hearted Conant is chaplain to the Nineteenth Illinois Regiment; and the members are either dispersed into other churches, or waiting for better times at home. The church at Fond du Lac gave up its pastor to be lieutenant in the Second Wisconsin; but the church itself is not closed. There is a good mixture of men and women who are not strictly of the Unitarian-or-nothing school; and so far they have managed to scramble along, with now a Universalist,

now a Unitarian, and now a Spiritualist; apparently not so particular about the *bakery*, if they can have tolerably good *bread*. The church at Geneva, said to be the oldest Unitarian church in the West, is probably to be shut up at the close of the pastor's year, early next spring. The pastor (Rev. Mr. Woodward) will, it is expected, be appointed chaplain to the navy. He has tried faithfully to sustain the cause in Geneva; but first Pike's Peak, and now the war, have drained away his members, until he has no adequate support: he must change, or be sustained until the crisis is over. Alton has no pastor; that beautiful little church, where our frank, outspoken, faithful Forman—*foreman*—stood fast, and said perhaps the bravest words for freedom that were said so far south by any minister. Mr. F. has gone as a chaplain; and, until the regiment is fully ready, he is writing stirring battle-psalms and printing them for his soldiers, and going out through Southern Illinois, preaching with all his might, and stirring the hearts of men to the great cause. Quincy is also a vacant parish: Mr. Billings has gone away for a year or longer, or for good. In St. Louis, our church and cause are sustained bravely and well by Dr. Eliot, and the members that are left to him: but Mr. Staples, his colleague, a strong man and a good, has been taken away as chaplain to the engineer corps; and Mr. Ward, the minister at large, has gone to farming. The little church at Berlin, Wis., is closed for the present; its pastor being agent for the State, to act for her sick and wounded in the hospitals, and organize soldiers and societies. The German liberal church at Richmond, Ind., will be closed in the spring. The church at Lockport, Ill., is also shut up, with no prospect of any good time coming. At Detroit, there is a good hope of a speedy settlement; but I believe, so far, the parish is still vacant. I think that is about the worst that can be

said of us for vacant churches; and there is now the other side. In Chicago, the prospect is better than it has ever been before for Liberal Christianity. The Rev. Mr. Thomas, formerly of New Orleans, is settled over the First (the mother) Church, and has labored so far with eminent success. The congregation is good, and increasing steadily. The spirit and energy of the members are growing also. So, in the Second (Unity) Church, there is a most cheering progress. The pastor of the Second Church is also the minister at large; but the growing demands of both these fields of labor will compel him to give up one to some other man. After the present winter, he will probably keep to the church, as that is the fountain of ministries at large. I believe, without any positive information, that Mr. Ames, at Bloomington, is doing extremely well. Conway, at Cincinnati, is handling the two-edged sword of the Lord and of Gideon: one edge keen, delicate, beautiful as the cimeter of Soliman or Haraun; the other sharp, heavy, irresistible as the battle-axe of Richard, — wounding a friend, sometimes unwittingly perhaps, but a terror to hunkers, and a certain death to *any* mere sham. Then we have our stanch and wise President Hosmer at Buffalo; and, at Marietta, genial, ripe-hearted Mumford; and Mr. Codding is building up a good promise at Baraboo (Phœbus, what a name!) and at Evansville, Wis.: and in every clearing and on every prairie, in other churches and in no church at all, are men and women, whose numbers, if they could be counted, would astonish us, that are as essentially Liberal Christians in every nerve and fibre as the deacons, if there be any, in the church of the Galileans, at Boston.

In true love, ROBERT COLLYER.

CHICAGO, Dec. 17, 1861.

WILL IT PAY?

MR. EDITOR, —There are many regions of country, both in New England and out of it, wholly under the influence and control of "Orthodoxy," and in which a "liberal" form of Christianity seldom or never gets preached, or much promulgated in any way; and yet, scattered through those regions, there may always be found some who have wholly broken with the popular creeds, and who are confirmed in more rational and benevolent views of the Divine Government. Many others, too, are afloat, scarcely knowing what to believe, and drifting in various sceptical directions. "Nothingarianism" abounds, and the established churches of the past have little power to restrain or lead it. But "Liberal Christianity" would strongly attract to itself not a few of all these classes of outsiders, if it could only have a fair hearing; and the Unitarian form of it particularly. Some of them are too intelligent and well-informed, and have a too high standard of morality and philanthropy, and too much real Christian character, to be satisfied with the ascendant theology and ecclesiasticism. These have really *outgrown* the small-clothes their fathers wore with even comfort and grace; and it is *not* a rare thing to find in many a place, that the most substantial men — substantial in all respects — are not only outside of the communion-table, but even outside of the meeting-house. They say they will not live nor die nor be buried by such a barbarous religion as they often hear preached when they venture to church. I know many of that influential class of persons, and they are increasing. Their reason and humanity are both often shocked when they go to church.

But these substantial men, the sceptically inclined, and

the nothingarians, can be occasionally gathered together, in the schoolhouses, halls, and such churches as may be had in their various districts, to hear *Liberal Christianity* expounded. Sometimes *large* meetings can be thus convened; and many that I have held in such places have been exceedingly pleasant ones, and, I have thought, very profitable. An interest is often awakened that continues, and becomes powerfully influential in the neighborhood. It is an important matter for us to have only two or three reliable working-men in a district or a town; and we can have more than that everywhere, — men who will ever be ready to welcome any of our preachers, and to circulate any of our books, tracts, or periodicals, that may be sent them.

The Association has generously sent me a considerable number of the "Monthly Journal" for the past year, and I have endeavored to give them a *wide* circulation; putting them into the hands of those who would read and profit by them. Much reading of that kind is put into families where it does but little good; being of too high a character to interest those who have no interest in any thing but what pertains to the body. The Saviour's caution, against "casting pearls before swine," still has a significance. What copies of the "Journal" are sent abroad for gratuitous circulation should be sent to discriminating, judicious men and women, who will see that they will go where not trodden under foot. But this *en passant*.

The question, "Will it pay?" I must not forget, — pay for Liberal Christian preachers to turn themselves into missionaries occasionally, and go abroad into the fields around them, to call together the sheep that know their voice, and will respond to it? Of course, it will not pay in any dollar-and-cent return; and the missionary who collects, in a new field, money enough to defray his necessary expenses, will, as a general thing, do well: nor will a

sensitive one feel like calling for "material aid" under such circumstances. If he urges the matter, money will be thought to be his chief aim.

But does it pay, in a Christian point of view, for one to go abroad to make Unitarianism known where it has before only been heard of, — to make it known through the medium of the living voice and the printed page? Organizations will not spring up at once; but the seeds of truth and righteousness will get scattered far and wide, and undoubtedly yield at last an abundant harvest, — "some thirty, some sixty, and some a hundred fold." Soon, indeed, public sentiment will begin to change, and the popular pulpits to indicate the change by their modified, progressive preaching. Where the liberal-minded missionary goes often, the "Five Points of Calvinism," and all similar points, will be kept in the Catechism, and seldom get a public airing. The Catechism itself, indeed, will be hidden out of sight, and few will be able to find it. Such instances have already fallen under my observation; and many a minister and church-member evidently feels that the antique document will not bear the light of the present age. Is it not a great work for Liberal Christianity to drive Calvinism from the pulpit? By and by, it will be driven from the creed.

I think, then, it pays to send Liberal Christianity where it accomplishes only such a John the Baptist work; especially when it raises up in almost every place a few noble men and women to be active and effective missionaries themselves. What think you, Mr. Editor, and friends of Unitarianism generally? It is only seed-time now with us in many places, and a long summer may have to intervene before the harvest comes; but come it will, as sure as the seed is sown, and human nature, and the Author of human nature, are what we believe.

The more intelligent thinkers, and independent and worthy men, of nearly every community, are just prepared for Unitarian literature, and will read it with joy and profit. It is not a vain boast to say, with confidence and out loud, that it is the richest, most spiritual, and philosophic literature that the world has ever known, and legitimately produces a higher type of humanity than the old churches have ever called for, or than they can possibly have under the *legitimate* influence of their theology. Their noblest, best men are themselves *semi-liberalists*, at least.

I wish some of the rich Unitarian churches of Boston would *give* the missionaries an edition of Channing's writings,— *so many copies for so much work*,— and let them scatter them broadcast over their fields of labor. That might pay the missionaries; and it would certainly pay the cause of Truth.

AFRICA AND ITS RACES.

Record of an Obscure Man. Boston: Ticknor & Fields, 1861.

THIS very interesting volume has a charm all its own, from its subject and the mode of treatment. It takes the African races as its subject; and with a profound calm, very striking amid all the excitements of our day, discusses tranquilly, but with humane intent, the character of these "disinherited" nations. The discussion is very thorough; though intentionally omitting all references to the more recent travellers in Africa,—Livingstone on the south, Barth on the north, Burton and Speke and Krapf on the east, Du Chaillu on the west. But here we have a summary of all the early and authentic accounts of African manners, as bearing on the future of this people.

Africa is the enigma of the earth. From the beginning it has been so. It is the geographical enigma, almost as unsolved to-day as it was in the age of Herodotus. We understand the topography of the moon's earthward surface better than that of Africa. We have invented steam and rails, and, with the electric telegraph, can put a girdle round the earth in forty minutes ; but we cannot yet answer the question which the father of history asked four hundred years before Christ, "Where are the sources of the Nile?"

The ethnology of Africa is another enigma. We have, in this vast continent, every variety of nationalities ; but, while the black color prevails everywhere and in all of them, they differ wholly in physiological characters. "It is vain," says Prichard, "to attempt to reduce the races of Africa under any particular stock, or number of original races, even if we confine our view to the so-termed woolly-haired tribes. We may call them all Negroes, if we mean, by that, people with woolly hair ; but they agree in no other character. And even this seems arbitrarily assumed ; since there are tribes, like the Gallas and other Nubian races, whose hair nearly approaches to wool, who are yet excluded by general consent from the Negro class. As for the form of their skulls, we find all the three principal types of the human cranium among these woolly nations. The Soudans have elevated foreheads and capacious heads, without the prognathous countenance ; the Ibos have narrow and elongated skulls ; and the Hottentots, broad-faced and pyramidal ones."

This mysterious African race, with whose destinies our own are now so entangled, is the subject of this volume, proceeding from a scholarly intellect and a humane heart. Every point is carefully examined, and precise evidence taken in regard to each position. It is not a book to be hastily run over, and then cast aside ; but one to be carefully read, and thoughtfully considered.

WOMAN'S RIGHTS UNDER THE LAW.

A DIALOGUE.

Place, — Walker, Wise, & Co.'s Bookstore. *Persons*, — Rev. Dr. VIEUX-TEMPS, Mr. R. DE BANGE, Mr. CIRCUMSPECT, and POLITE SALESMAN.

Polite Salesman. Here is a new book, doctor. It is Mrs. Dall's "Woman's Rights under the Law."

Dr. V. I don't wish to read any thing about "woman's rights." I am tired of the words. What's the use of talking of woman's rights? Women have all the rights they want, — all they ought to have. Women do not wish for any more rights; or would not, if Mrs. Dall and others did not put it into their heads.

Mr. R. de Bange. You may say so; but they have no rights at all. They are worse off than slaves. What's the use of talking against Negro slavery —

Dr. V. I do not talk against it.

Mr. R. de Bange. — if we let women be oppressed as they are?

Dr. V. How are they oppressed?

Mr. R. de Bange. Read Mrs. Dall, and see. They are oppressed in every possible way. They cannot vote; and yet they are taxed. Taxation without representation — is not that oppression? Then they are the slaves of their husbands. They cannot have their children; they cannot have their earnings.

Dr. V. They do not earn any thing.

Mr. R. de Bange. If not, it is because they have no chance. They are shut out of all occupations. Men have taken all profitable pursuits to themselves, and let women do nothing but make shirts at ten cents apiece. Then they have no education —

Dr. V. I paid a hundred dollars a year for each of my

daughters' tuition, beside any amount for music, French, drawing, and I don't know what. Tell me —

Mr. R. de Bange. — no education that is of any use ; only what will make them agreeable and entertaining to men.

Dr. V. Learned women are not very entertaining to me.

Mr. R. de Bange. Look here ! See what Mrs. Dall says (p. 46) : “ In the laws which regard single women, then, we object, —

“ 1. To the withholding of the elective franchise.

“ 2. To the law's preference of males, and the issue of males, in the division of estates.

“ 3. We object to the estimate of woman which the law sustains, which shuts her out from all public employment, for many branches of which she is better fitted than man.”

Dr. V. Stop there ! From what public employment does the law shut her out, for which she is better suited than man ? I deny the fact.

Mr. R. de Bange. You deny every thing. Why should not women be physicians, ministers, members of the school committees ? They would make better *physicians* than men, because their powers of observation are more acute, and their power of perceiving difference is finer ; also because they have more sympathy with suffering. Every one says that woman is more religious by nature than man, and has more of a gift of language. Why, then, would she not make a better clergy(wo)man ? She would take better care of our town-schools than half of our ignorant school-committeemen. As a dentist, she would manipulate more successfully than a man. Are these examples enough ?

Dr. V. Ridiculous ! *The idea !* Women ministers indeed ! Come, let us leave the question to Mr. Circumspect. Let us see what he says about the question in dispute, in which we, I perceive, shall never agree.

Mr. R. de Bange. Very well. I ask you, Mr. Circumspect, is not woman worse off than a slave?

Mr. C. By no means.

Dr. V. I thought so! Mr. Circumspect agrees with me, that woman has nothing to complain of.

Mr. C. Far from it. I think she has a great deal to complain of.

Mr. R. de Bange. Is it not true, that our laws leave no rights to woman?

Mr. C. Not at all true: they recognize many rights.

Dr. V. You do not think that woman should be placed on an equality with man before the law?

Mr. C. I do.

Mr. R. de Bange. Then you believe her sphere and man's precisely the same?

Mr. C. By no means. They are very different.

Dr. V. and Mr. R. de Bange. What in the world, then, do you think?

Mr. C. I think that free women are much better off than slaves; for they cannot be bought and sold, nor whipped, nor kept in ignorance by the law, nor compelled to submit to the will of any brutal man. But I think that they ought to have equality before the law, equality in marriage, equal opportunities for varied occupation. I think, that, since God has erected natural barriers between man's sphere and that of woman, it is not necessary for us to erect artificial ones, which, moreover, may be in the wrong places. I think, finally, that Mrs. Dall has done a good work, in collecting a great number of valuable facts, and arranging them, in this book, with ability.

Polite Salesman. Had you not better buy the book, Dr. Vieuxtemps?

Dr. V. Yes: I think I will. I should like to see what she has to say.

A GOOD SUGGESTION.

DEAR EDITOR,— I am quite sure our friend Fox will receive the thanks of many for suggesting the publication, in the "Journal," of matters voted and discussed by the Association. These items will be looked for with interest by your readers, as shadowing forth the work and progress of a liberal faith. We need to give culture and encouragement to a mutual interest among the people. Indeed, we have suffered and been dwarfed by isolation and reserve, till we meet almost as strangers, rather than brethren and sisters of a common faith. Upon this fact in view, we have been called a cold, phlegmatic people; signalized as wanting in that fraternal spirit which never fails to strengthen and rejoice the soul. Let us hail every movement that tends to break down a false and arrogant dignity, a caste based upon adventitious distinctions. We have been eloquent in preaching the paternal character of God, and brotherhood of man: let us make the application of this theory in daily life. Thus shall we give a new impetus to Unitarian views, and draw to our fold scattering sheep, who are hungering and thirsting to be led beside green pastures "where full salvation flows."

G. W. S.

 OUR CIRCULAR.

THE churches of our denomination will receive, about this time, an urgent appeal to unite in a general contribution to the funds of the American Unitarian Association.

Unquestionably, it will be a very easy way of disposing of this appeal to throw the Circular into the waste-basket, and to say nothing about it. But what will this indicate? and what will be the result of such a course on the part of the ministers to whom this Circular is sent? It will show

that they do not desire any united action on the part of the churches in the denomination; that they think it well for each church and society to look out for itself; that, if it can pay its minister's salary, that is enough; that, as to contributing to benevolent and missionary objects outside of it, they do not wish it to do any thing of the sort. And the result will be this. The gentlemen who were placed on the Executive Board of the American Unitarian Association last June have given their time, thought, and labor, in the hope of rousing the denomination to some more energetic and united action in the cause of Christ. If they do not succeed, if the churches cannot agree to this one request (*viz., to take one collection in the year for the missionary objects of the Association*), they will have no motive to continue their work. The American Unitarian Association must then become a mere private corporation, with a single officer, and confine itself to disbursing the interest of its funds.

We hope that every one of our ministers and churches will perceive the importance of attending to this call. If not, we trust there are some laymen, in each society, who will save it from being among the delinquents, by taking a couple of hours to go round among the brethren, and, by getting something from each, send it to us as the contribution of the Society.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 25, 1861. — Present, Messrs. Hedge, Lincoln, C. W. Clark, J. F. Clarke, Newell, Stebbins, Hinckley, Winkley, Nichols, Sawyer, and Fox.

The Committee on the India Mission made a brief statement concerning the results of Mr. Dall's labors in

England, and his plans for the future, as set forth in letters lately received from him.

The Committee appointed at the last meeting to consider the condition of the Tracts of the Association, and the best methods of distributing them, reported in favor of adopting at once vigorous measures to circulate, especially in the outposts of the denomination, the stock now on hand; and also of reprinting the most valuable of those at present out of print, as soon as the funds will permit. The report was adopted; and the same Committee were authorized to carry out the plans proposed.

The subject of finances was then discussed at some length; but was postponed for further consideration at the next meeting, without action being taken.

Dec. 9. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Hinckley, Winkley, Sawyer, and Fox.

The subject of the finances of the Association was first taken up, and a plan was adopted by which the members of the Board would divide among themselves the work of a personal appeal to the parishes for funds for the general purposes of the Association. It was also decided to send to the parishes the Circular prepared in accordance with the vote passed at the last annual meeting.

Some conversation occurred concerning the best methods of circulating the "Monthly Journal" in the societies; and it was voted, that every society contributing annually to the Association should receive as many copies as they required.

An application was presented by the Secretary for a donation of books to the Public Library in Springfield; and he was authorized to furnish for this purpose a copy of each of the publications of the Association.

INTELLIGENCE.

THE new church erected by Rev. Dr. Gannett's Society, in Arlington Street, Boston, was dedicated on Wednesday, Dec. 11. The order of services was as follows : Voluntary ; chant, "Oh! come, let us sing unto the Lord ;" prayer of invocation, by Rev. Rufus Ellis, of the First Church ; anthem, "The Lord is in his holy temple ;" selections from the Scriptures, by Rev. Chandler Robbins, D.D., of the Second Church ; dedicatory prayer, by Rev. Orville Dewey, D.D., of the New South Church ; hymn ; sermon, by the pastor ; original hymn ; closing prayer, by Rev. S. K. Lothrop, D.D., of the Brattle-street Church ; doxology.

Rev. CHARLES BUGBEE was installed as pastor of the society in Ashby, on Wednesday, Dec. 4. The following was the order of services : Introductory prayer, and reading of the Scriptures, by Rev. Jacob Caldwell, of Lunenburg ; sermon, by Rev. R. P. Stebbins, D.D., of Woburn ; prayer of installation, by Rev. Eli Fay, of Leominster ; charge, by Rev. Edwin G. Adams, of Templeton ; right hand of fellowship, by Rev. A. S. Ryder, of Boston ; address to the people, by Rev. William P. Tilden, of Fitchburg ; concluding prayer, by Rev. L. W. Ham, of Mason, N.H. ; benediction, by the pastor.

Rev. WILLIAM HENRY CHANNING was installed as pastor of the Unitarian Society in Washington, D.C., on Sunday, Dec. 7. The following clergymen took part in the services : Rev. John Pierpont ; Rev. Henry W. Bellows, D.D. ; Rev. Charles J. Bowen ; Rev. Warren H. Cudworth ; and Rev. William D. Haley.

Rev. FRANCIS C. WILLIAMS, of Brattleborough, Vt., has been appointed chaplain of the Eighth Regiment, Vermont Volunteers.

Mr. HENRY W. FOOTE, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the King's-Chapel Society, Boston, on Sunday, Dec. 22. George B. Emerson, LL.D., acting for the Senior Warden, commenced the services with a brief statement concerning the call which had been extended to Mr. Foote, and his acceptance thereof; and announced that they were then assembled to ratify publicly and solemnly the compact thus entered into. A prayer was then offered by Rev. James Walker, D.D. Mr. Emerson next read a resolution, the object of which was to settle and define the compact, and which asked Mr. Foote to be the minister, public teacher, and pastor of the society, according to the doctrines found in the Scriptures, as interpreted by them; the pastoral connection to be continued until dissolved by a two-thirds vote of the wardens and vestry and two-thirds of the proprietors. Upon this resolution a vote was taken, and it was unanimously adopted. Mr. Foote gave his public assent to the compact, and the resolution was signed by the wardens. Mr. Emerson then presented the pastor with a copy of the Bible, and enjoined upon him the faithful observance of all the divine precepts contained therein, especially those that relate to the office and duties of the ministry of Jesus Christ, and whatever else of truth or duty consistent therewith should be made known unto him. Rev. Dr. Walker welcomed the young pastor to the work of the ministry, and gave what, according to congregational usage, would be called the right hand of fellowship, the ordaining prayer, the charge to the minister, and the address to the people. The exercises were closed with the singing of a hymn. After an interlude upon the organ, the morning service from the liturgy was read; the opening portion, and Psalms, by Mr. Foote; and the Scripture-lessons and prayers, by Rev. Dr. Walker. Mr. Foote then preached a sermon from a text contained in Prov. xi. 30: "He that winneth souls is wise."

BOOKS RECEIVED

Since our last Notice.

Prayers. By THEODORE PARKER. Boston: Walker, Wise, & Co. 1862.

This, a beautiful book, finely printed, is a first-rate specimen of Boston work. The portrait of Parker, in the beginning, is one of the best we have seen. It is singular that these *Ἔπεα πτερόεντα*, flying forth from the soul of the good man, should have been gathered out of the air by faithful ears and the pen of the ready writer (to wit, stenographer), and preserved for us in this form.

The prayers are sweet and pure, mostly thanksgivings, with no particular originality, as indeed they ought *not* to be original. They are simple, direct, plain; coming home to all men's business, and to the hearts of all women. There is nothing in them, that we can see, to shock the most orthodox Calvinist or the most conservative South-side slaveholder. They may be read and enjoyed by all religious people; proving that piety is deeper than thought or opinion.

Poems. By WILLIAM ALLINGHAM. First American Edition. Boston: Ticknor & Fields. 1861.

These poems are mostly lyrical; made to be sung. Many of them are now sung; others may be. They have melody (most of them, though some limp slightly); and indeed it is a very pretty little book.

Here is a part of one of the songs:—

THE FAIRIES: A CHILD'S SONG.

Up the airy mountain, down the rushy glen,
We dare not go a-hunting, for fear of little men;
Wee folk, good folk, trooping all together;
Green jacket, red cap, and white owl's feather.

Down along the rocky shore some make their home;
They live on crispy pancakes of yellow tide-foam:
Some in the reeds of the black mountain-lake,
With frogs for their watch-dogs, all night awake.

They stole little Bridget for seven years long:
When she came down again, her friends were all gone.
They took her lightly back, between the night and morrow:
They thought she was fast asleep; but she was dead with sorrow.

Here is another ; better, we think : —

WISHING.

Ring, ting ! I wish I were a primrose, —
 A bright-yellow primrose blooming in the spring ;
 The stooping boughs above me,
 The wandering bee to love me,
 The fern and moss to creep across,
 And the elm-tree for our king.

Nay, stay ! I wish I were an elm-tree, —
 A great, lofty elm-tree, with green leaves gay :
 The winds would set them dancing,
 The sun and moonshine glance in ;
 The birds would house among the boughs,
 And sweetly, sweetly sing.

Oh, no ! I wish I were a robin, —
 A robin or a little wren ; everywhere to go
 Through forest, field, or garden,
 And ask no leave nor pardon,
 Till Winter comes with icy thumbs
 To ruffle up our wing.

Well, tell ! Where should I fly to ?
 Where go to sleep in the dark wood or dell ?
 Before a day was over,
 Home comes the rover
 For mother's kiss : sweeter this
 Than any other thing.

Tragedy of Errors. Boston: Ticknor & Fields. 1862.

We have elsewhere in this number of our Journal noticed the "Record of an Obscure Man," which was written and published as an introduction to this work by the same writer. The "Tragedy of Errors" is a drama, meant for reading, and not to be acted. The scene is laid on a Southern plantation, and the characters are mostly made up of the slaves of the property. No attempt is made to preserve the negro dialect ; but great skill and thought are shown in the delicate discrimination of character. To the Northern eye, all negroes look alike ; but this writer sees, under this uniform surface of the dark races, all varieties of genius, character, history, soul, and sense. This book, like the other, has all the interest which arises from a solid basis of thought and of love. It were easy to tell the story, but better to quote one passage concerning women : —

ALICE.

You do not count, I fear, among your great,
 The illustrious women, — those who raised themselves
 Above their sex, as the historians tell us;
 That is to say, did almost as much mischief
 As if they had been men. These war-makers
 Are not your heroines, I suppose.

HELEN.

As little

As, in our own time, are those errant women,
 Who think, to imitate the faults of men
 Is to be sharers in their privileges.
 Not these; but those who have the force to live
 Faithful to duty, — duty absolute;
 Not asking whether men perform their part,
 But working out their own, as unto God.
 What the strong women of the elder time
 Endured and did, unknowing their own work;
 What they began without support, and singly,
 Following the law of God within their hearts, —
 We must fulfil with higher consciousness,
 With deeper insight, and with greater concert.

Even these few lines may perhaps indicate the quality of the book. Several of the characters are drawn with an interesting pencil, — HELEN, the heroine of the tragedy; HERMANN, the German, among the whites; and, among the negroes, the good preacher EZEKIEL, the vulgar BOAZ, the vengeful DORCAS, the cruelly-wronged TERESA, and the bitter HECATE.

Historical Lectures on the Life of our Lord Jesus Christ, &c.

By C. J. ELLICOTT, B.D. Boston: Gould & Lincoln, 59,
 Washington Street, Boston. 1862.

This volume contains eight lectures on the life of Jesus; being the Hulsean Lectures before the University of Cambridge in 1859. The writer is a good, well-meaning man; narrow and prejudiced, as Church-of-England ministers who live at universities easily become. He has laboriously collected the remarks of German commentators, but produces them in a way which throws no light on any question of actual importance. Indeed, he seems to be incapable of perceiving where any real difficulty is, and feels grieved and displeased that any one should see a difficulty where he sees none. Whenever he approaches a point which needs discussion, he either has "no time" to consider it, thinks it "unnecessary" to speak of it, or fears that it is "irreverent" to examine it. We cannot recommend the volume.

Lilliesleaf; being a Concluding Series of Passages in the Life of Mrs. Margaret Mailland of Sunnyside. Written by herself. Boston: Published by T. & H. P. Burnham. 1862.

We have not had time to read this volume, but nevertheless wish to recommend it on the authority of those, who, having read it through, assure us that it is an excellent book. They say that it is very interesting, very well written, and full of the most Christian spirit and influence. We have begged for a notice from one of these admiring critics. Till it comes, we wish to say that it is safe to beg, hire, borrow, or buy "*Lilliesleaf*."

ACKNOWLEDGMENTS.

1861.

| | | |
|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Nov. 25. | From Mr. J. D. Steele, as a donation | \$2.00 |
| " 26. | " Rev. S. G. Bulfinch's Society, additional | 0.50 |
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| | | <hr/> 128.41 |
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| " 20. | " Rev. H. H. Barber's Society, Harvard | 10.50 |
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LIST OF SOCIETIES, WITH THEIR MINISTERS.

| Societies. | Pastors. |
|-------------------------------------|-------------------------|
| Albany, N.Y. | A. D. Mayo. |
| Alton, Ill. | |
| Andover, North | Charles Carroll Vinal. |
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| " Hollis Street | |
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| " Twelfth Congregational | |
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| " Warren-street Chapel | Charles F. Barnard. |
| " Canton-street Chapel | |
| " Hanover-street Chapel | Edwin J. Gerry. |
| " Washington Village | A. S. Ryder. |
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| Brattleborough, Vt. | Francis C. Williams. |
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| Clinton | Jared M. Hurd. |
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| Fall River | William B. Smith. |
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| Fitzwilliam, N.H. | |
| Framingham | Samuel D. Robbins. |
| Fond du Lac, Wis. | Sidney H. Morse. |
| Geneva, Ill. | George W. Woodward. |
| Gloucester | Robert P. Rogers. |
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| Groton | Crawford Nightingale. |
| Groton Junction | |
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| Hingham | { Joseph Richardson. |
| " | { Calvin Lincoln. |
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| Meadville, Pa. | Richard Metcalf. |
| Medfield | Solon W. Bush. |

| | |
|-------------------------------------------------|--------------------------|
| Medford | Edward C. Town. |
| Mendon | |
| Milton | John H. Morison, D.D. |
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| Montague | James Henry Wiggin. |
| Montreal, Can. | John Cordner. |
| Nantucket | Orville Brayton. |
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| Natick, South | Horatio Alger. |
| New Bedford | W. J. Potter. |
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| New Orleans, La. | |
| Newport, R.I. | Charles T. Brooks. |
| New Salem | |
| Newton, West | William H. Savary. |
| " Corner | Edward J. Young. |
| Newtonville | John Savary. |
| New York, N.Y., Church of the Messiah | Samuel Osgood, D.D. |
| " " All Souls | Henry W. Bellows, D.D. |
| " " Third Society | O. B. Frothingham. |
| Northampton | William Silsbee. |
| Northborough | { Joseph Allen, D.D. |
| Northfield | { T. B. Forbush. |
| Northumberland, Pa. | John Murray. |
| Norton | |
| Pembroke | T. P. Doggett. |
| Peoria, Ill. | |
| Pepperell | Charles Babbidge. |
| Perry, Me. | Thomas D. Howard. |
| Peterborough, N.H. | Charles B. Ferry. |
| Petersham | Seth Saltmarsh. |
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| Pittsburg, Pa. | Walter Wilson. |
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| Quincy, Ill. | Liberty Billings. |
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| Rowe | |
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| " Mount Pleasant | Alfred P. Putnam. |
| " Jamaica Plain | James W. Thompson. |
| " West | |

| | |
|-------------------------------|------------------------|
| Saco, Me. | John T. G. Nichols. |
| St. Louis, Mo. | William G. Eliot, D.D. |
| Salem, First Church | George W. Briggs, D.D. |
| " East Church | Dexter Clapp. |
| " North | Edmund B. Willson. |
| " Barton Square | Augustus M. Haskell. |
| Sandwich | |
| San Francisco, Cal. | Thomas Starr King. |
| Scituate | William G. Babcock. |
| " South | William A. Fuller. |
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| Sherborn | Theodore H. Dorr. |
| Shirley | Seth Chandler. |
| Somerville | Charles Lowe. |
| Springfield | Francis Tiffany. |
| Standish, Me. | |
| Staten Island, N.Y. | |
| Sterling | E. B. Fairchild. |
| Stoneham | |
| Stow | |
| St. Paul, Min. | Frederic Newell. |
| Sudbury | Linus H. Shaw. |
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| Taunton | Charles H. Brigham. |
| Templeton | Edwin G. Adams. |
| Thomaston, Me. | |
| Toledo, O. | |
| Townsend | |
| Trenton, N.Y. | Charles Ritter. |
| Troy, N.Y. | Edgar Buckingham. |
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| Upton | George S. Ball. |
| Uxbridge | Charles T. Canfield. |
| Vernon, N.Y. | J. H. Cannoll. |
| Walpole | John M. Merrick. |
| Walpole, N.H. | |
| Waltham | James C. Parsons. |
| Ware | |
| Warwick | I. Sumner Lincoln. |
| Washington, D.C. | William H. Channing. |
| Watertown | |
| Wayland | Edmund H. Sears. |
| Westborough | Gilbert Cummings, jun. |
| Westford | George M. Rice. |
| Weston | Joseph Field, D.D. |
| Williamsburg, N.Y. | |
| Wilton, N.H. | Stilman Clarke. |
| Winchendon | |
| Windsor, Vt. | |
| Woburn | R. P. Stebbins, D.D. |
| Worcester | Alonzo Hill, D.D. |
| " | Rush R. Shippen. |
| Yonkers, N.Y. | A. A. Livermore. |

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

| Preachers. | Residence. | When settled. |
|----------------------------------|------------------------------------------|---------------|
| † Abbot, Ephraim | Westford | |
| Adams, Edwin G. | Templeton | 1847. |
| † Albee, John | Chicopee Falls | |
| Alger, Horatio | South Natick | 1860. |
| Alger, William R. | Boston, Bulfinch Street | 1855. |
| Allen, Joseph, D.D. | Northborough | 1816. |
| † Allen, Joseph H. | Jamaica Plain, W. Roxbury | |
| † Allen, T. Prentiss | New Bedford | |
| Ames, Charles G. | Bloomington, Ill. | 1859. |
| † Angier, Joseph | Milton | |
| † Ayer, Adams | Boston | |
| | | |
| Babbidge, Charles | Pepperell | 1833. |
| Babcock, William G. | Scituate | 1860. |
| Bailey, Benjamin H. | Dedham | 1861. |
| † Bailey, Ira | Athol | |
| † Bailey, Luther | Medway | |
| Ball, George S. | Upton | 1857. |
| Barber, Henry H. | Harvard | 1861. |
| Barber, Stillman | Tyngsborough | 1860. |
| † Barker, Edward | Charlestown, N.H. | |
| † Barker, Stephen | Concord, Mass. | |
| Barnard, Charles F. | Boston, Warren-street Chapel | 1834. |
| † Barrett, Fiske | Stoneham | |
| † Barrett, Samuel, D.D. | Roxbury | |
| † Barry, William | Chicago, Ill. | |
| † Bartlett, George W. | Cambridge | |
| Bartol, Cyrus A. | Boston, West Church | 1837. |
| Bartol, George M. | Lancaster | 1847. |
| † Bates, Reuben | Stow | |
| Bel lows, Henry W., D.D. | New York, Ch. of All Souls | 1839. |
| † Betch, Peter | Richmond, O. | |
| † Bicknell, W. M. | Harrison Square | |
| Bigelow, Andrew, D.D. | Boston. At Large | 1845. |
| Billings, Liberty | Quincy, Ill. | 1855. |
| † Bond, Henry F. | Waltham | |
| Bowen, Charles J. | Baltimore, Md. | 1858. |
| Bowen, Daniel | Hingham | 1859. |
| † Bradford, Claudius | Prof. Ant. Col., Yel. Spring, O. | |
| † Bradlee, Caleb Davis | Roxbury | |
| Brayton, Orville | Nantucket | 1859. |
| † Brayton, J. J. | | |
| Bridge, Asarelah M. | Hampton Falls, N.H. | 1851. |
| Bridge, William F. | Dublin, N.H. | 1856. |
| † Briggs, Charles | Roxbury | |
| Briggs, George W., D.D. | Salem, First Church | 1853. |
| Brigham, Charles H. | Taunton | 1844. |
| † Brooks, Charles | Medford | |
| Brooks, Charles T. | Newport, R.I. | 1837. |
| † Brown, Addison | Brattleborough, Vt. | |

| | | |
|----------------------------------|-----------------------------------------|-------|
| Brown, H. W. | Augusta, Me. | 1860. |
| Brown, John S. | Lawrence, Kan. | |
| Brown, Thomas W. | Brewster | 1856. |
| † Browne, E. C. L. | Hubbardston | |
| Buckingham, Edgar | Troy, N.Y. | 1852. |
| † Buckingham, John A. | Cambridge | |
| Bugbee, Charles | Ashby | 1861. |
| Bulfinch, Stephen G. | Dorchester, Harrison Square | 1852. |
| Burr, Rushton D. | Brookfield | 1858. |
| † Burton, Warren | Salem | |
| Bush, Solon W. | Medfield | 1858. |
| | | |
| Caldwell, Jacob | Lunenburg | 1860. |
| Calthrop, S. R. | Marblehead | 1860. |
| Canfield, Charles T. | Uxbridge | 1860. |
| Canoll, J. H. | Vernon, N.Y. | 1857. |
| † Capen, F. L. | Boston | |
| Chaffee, Nathaniel O. | Bolton | 1861. |
| Chamberlain, N.H. | Baltimore, Md. | 1860. |
| Chandler, Seth | Shirley | 1884. |
| † Channing, George G. | Milton | |
| Channing, William H. | Washington, D.C. | 1861. |
| Clapp, Dexter | Salem | 1851. |
| † Clapp, Theodore | Louisville, Ky. | |
| † Clark, George F. | Norton | |
| Clark, Stilman | Wilton, N.H. | 1857. |
| Clarke, James Freeman | Boston, Church of Disciples | 1841. |
| † Clarke, William T. | East Cambridge | |
| † Cole, Jonathan | Newburyport | |
| Collyer, Robert | Chicago, Ill., Second Society | 1859. |
| † Conant, Augustus H. | Rockford, Ill. | |
| Conway, Moncure D. | Cincinnati, O. | 1856. |
| Cordner, John | Montreal, Can. | 1843. |
| † Crafts, Eliphalet P. | Lexington | |
| † Crapster, William T. | Taneytown, Carroll Co., Md. | |
| Crosby, Jaazaniah, D.D. | Charlestown, N.H. | 1810. |
| † Cruft, Samuel B. | Boston | |
| Cudworth, Warren H. | East Boston | 1852. |
| Cummings, Gilbert, jun. | Westborough | 1861. |
| † Cunningham, Francis | Milton | |
| Cushing, William O. | Union Springs, N.Y. | 1856. |
| † Cushing, William | Clinton | |
| † Cutler, Rufus P. | Brooklyn, N.Y. | |
| † Cutter, C. A. | Cambridge | |
| † Cutting, H. P. | Castleton, Vt. | |
| | | |
| Dall, Charles H. A. | Calcutta, E.I. | 1855. |
| † Dawes, Thomas | South Boston | |
| † Dewey, Orville, D.D. | Sheffield | |
| Doggett, Theophilus P. | Pembroke | 1861. |
| Dorr, Theodore H. | Sherborn | 1855. |
| | | |
| † Edes, Henry F. | Boston | |
| † Edes, Richard S. | Bolton | |
| † Eliot, William G. D.D. | St. Louis, Mo. | 1834. |
| Ellis, George E., D.D. | Charlestown | 1840. |
| Ellis, Rufus | Boston, First Church | 1853. |

| | | |
|------------------------------------------|------------------------------------------|-------|
| †Emmons, Henry | Vernon, N.Y. | |
| Everett, C. C. | Bangor, Me. | 1859. |
| Everett, Oliver C. | Charlestown, Harvard Chapel | 1850. |
| Fairchild, E. B. | Sterling | 1859. |
| †Fanton, B. A. | Trenton, N.Y. | |
| †Farley, Charles A. | Savannah, Ga. | |
| Farley, Frederic A., D.D. | Brooklyn, N.Y. | 1844. |
| †Farmer, William | Lunenburg | |
| Farrington, Silas | East Bridgewater | 1861. |
| Fay, Eli | Leominster | 1860. |
| Ferry, Charles B. | Peterborough, N.H. | 1860. |
| Field, Joseph, D.D. | Weston | 1815. |
| †Fitzgerald, Gerald | Marengo, Ill. | |
| Flagg, S. B. | Kalamazoo, Mich. | 1858. |
| †Folsom, Nathaniel S. | Jamaica Plain | |
| Foot, Henry W. | Boston, King's Chapel | 1861. |
| Forbush, T. B. | Northborough | 1857. |
| †Forman, J. G. | Alton, Ill. | |
| †Fox, Thomas B. | Boston | |
| Francis, Convers, D.D. | Prof. Har. Col., Cambridge | 1842. |
| †Frothingham, Frederic | Portland, Me. | |
| †Frothingham, Nathaniel L., D.D. | Boston | |
| Frothingham, Octavius B. | New York, Third Society | 1859. |
| †Fuller, Arthur B. | Watertown | |
| Fuller, William A. | South Scituate | 1859. |
| Furness, William H., D.D. | Philadelphia, Pa. | 1825. |
| Gannett, Ezra S., D.D. | Boston, Arlington Street | 1824. |
| Gerry, Edwin J. | Boston | 1859. |
| †Gilbert, Washington | West Newton | |
| Green, John B. | Barnardston | 1862. |
| Guild, Edward C. | Canton | 1861. |
| Hale, Edward E. | Boston, South Congregational | 1856. |
| †Hale, William D. | Washington, D.C. | |
| Hall, Edward B., D.D. | Providence, R.I. | 1832. |
| Hall, Edward H. | Plymouth | 1859. |
| Hall, Nathaniel | Dorchester | 1835. |
| †Hall, William W. | Providence, R.I. | |
| †Harding, Alpheus | New Salem | |
| Harrington, Henry F. | Cambridgeport, Lee Street | 1855. |
| Haskell, Augustus M. | Salem, Barton Square | 1862. |
| †Hassall, Robert | Haverhill | |
| †Hatch, J. L. | Boston | |
| Hedge, Frederic H., D.D. | Brookline | 1856. |
| Hepworth, George H. | Boston | 1858. |
| Heywood, John H. | Louisville, Ky. | 1841. |
| Hill, Alonzo, D.D. | Worcester | 1827. |
| †Hill, George T. | Ware | |
| Hill, Thomas, D.D. | Pres. Ant. Col., Yel. Spring, O. | 1860. |
| Hinckley, Frederic | Lowell | 1856. |
| †Hodges, Richard M. | Cambridge | |
| Holland, Frederic W. | Dorchester | 1859. |
| Hosmer, George W., D.D. | Buffalo, N.Y. | 1836. |
| Hosmer, J. K. | Deerfield | 1860. |
| Howard, Thomas D. | Perry, Me. | 1852. |

| | | |
|-------------------------------------|-----------------------------------|-------|
| †Hudson, Henry J. | North Chelsea | |
| †Huidekoper, Frederic | Meadville, Pa. | |
| Hunting, Sylvan S. | Detroit, Mich. | 1861. |
| †Hunting, Benjamin | Canton | |
| Hurd, Jared M. | Clinton | 1858. |
| Hussey, C. C. | North Easton | 1860. |
| †Hyer, G. W. | | |
| †Ingersoll, George G., D.D. | Keene, N.H. | |
| †Jackson, Abraham | Walpole, N.H. | |
| Jenkins, William L. | Lawrence | 1855. |
| Josselyn, C. B. | Malden | 1860. |
| Karcher, John K. | Toronto | 1861. |
| †Kendall, James A. | Framingham | |
| Kelsey, L. C. | Dixon, Ill. | 1854. |
| †Kimball, Daniel | Needham | |
| Kimball, J. C. | Beverly | 1859. |
| King, Thomas Starr | San Francisco, Cal. | 1860. |
| †Knapp, Frederic N. | Walpole, N.H. | |
| †Knapp, William H. | Newton Corner | |
| †Lamson, Alvan, D.D. | Dedham | |
| Le Baron, Francis | Dighton | 1860. |
| †Lednum, John W. | Denton, Carolina Co., Md. | |
| †Leonard, George | East Marshfield | |
| †Leonard, Levi W., D.D. | Exeter, N.H. | |
| Lincoln, Calvin | Hingham | 1855. |
| Lincoln, I. Sumner | Warwick | 1860. |
| Livermore, Abiel A. | Yonkers, N.Y. | 1858. |
| Livermore, Leonard J. | Lexington | 1857. |
| Locke, Calvin S. | West Dedham | 1854. |
| †Longfellow, Samuel | Brooklyn, N.Y. | |
| Lothrop, Samuel K., D.D. | Boston, Brattle Street | 1834. |
| †Lovering, J. F. | Boston | |
| Lowe, Charles | Somerville | 1859. |
| Marsters, John M. | North Cambridge | 1858. |
| Mason, L. B. | Madison, Wis. | |
| May, Samuel J. | Syracuse, N.Y. | 1845. |
| Mayo, A. D. | Albany, N.Y. | 1856. |
| †McIntire, Farrington | Lancaster | |
| Merrick, John M. | Walpole | 1840. |
| Metcalf, Richard | Meadville, Penn. | 1860. |
| †Miles, Henry A., D.D. | Boston | |
| Moore, Josiah | Duxbury | 1834. |
| Moore, Robert | Keokuk, Io. | 1861. |
| Moors, John F. | Greenfield | 1860. |
| Morison, John H., D.D. | Milton | 1846. |
| †Morse, William | Tyngsborough | |
| †Moseley, William O. | Boston | |
| †Motte, M. I. | Boston | |
| †Moulton, Tyler C. | New Bedford | |
| †Mountford, William | Boston | |
| Mumford, Thomas J. | Marietta, O. | 1861. |
| Murray, John | Northfield | 1859. |

WITH THEIR RESIDENCES.

45

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|--------------------------------------|----------------------------------------|-------|
| Muzzey, Artemas B. | Newburyport | 1857. |
| Myrick, Henry L. | Eastport, Me. | 1861. |
| Newell, William, D.D. | Cambridge | 1830. |
| Newell, Frederic | St. Paul, Min. | 1859. |
| Nichols, John T. G. | Saco, Me. | 1843. |
| Nickerson, Alpheus S. | Chelsea | 1859. |
| Nightingale, Crawford | Groton | 1858. |
| Normandie, Courtland Y. De | Fairhaven | 1856. |
| Normandie, Eugene De | Littleton | 1857. |
| †Norton, Hiram | Rowe | |
| Noyes, Charles | Brighton | 1860. |
| †Noyes, George F. | New York | |
| Noyes, George R., D.D. | Prof. Har. Col., Cambridge | 1840. |
| †Nute, Ephraim, jun. | Lawrence, Kan. | |
| †Orrell, John | Boston | |
| †Osgood, George | Kensington | |
| Osgood, Joseph | Cohasset | 1842. |
| †Osgood, Peter | Andover | |
| Osgood, Samuel, D.D. | New York, Ch. of the Messiah | 1849. |
| Palfrey, Cazneau, D.D. | Belfast, Me. | 1848. |
| Parsons, James C. | Waltham | 1860. |
| †Parkman, John | Boston | |
| Peabody, Andrew P., D.D. | Prof. Har. Col., Cambridge | 1860. |
| Phipps, Joseph H. | Kingston | 1861. |
| †Pierce, J. M. | Cambridge | |
| †Pierpont, John | Medford | |
| †Pierpont, John, jun. | New York | |
| Pike, Richard | Dorchester | 1843. |
| †Pons, Thomas H. | Boston | |
| Potter, D. S. C. M. | West Bridgewater | 1861. |
| Potter, W. J. | New Bedford | 1859. |
| Putnam, Alfred P. | Roxbury, Mt. Pleasant | 1855. |
| Putnam, George, D.D. | Roxbury | 1830. |
| Putnam, John J. | Bridgewater | 1856. |
| †Ranney, D. H. | West Brattleborough, Vt. | |
| Reynolds, Grindall | Concord | 1858. |
| Rice, George M. | Westford | 1858. |
| †Richardson, James | Boston | |
| Richardson, Joseph | Hingham | 1806. |
| †Ritter, Charles | Trenton, N.Y. | |
| Robbins, Chandler, D.D. | Boston, Second Church | 1833. |
| Robbins, Samuel D. | Framingham | 1854. |
| †Robinson, Charles | Groton | |
| Rogers, Robert P. | Gloucester | 1854. |
| Russell, D. L. | Louisville, Ky. At Large | |
| †Russell, John L. | Salem | |
| Ryder, A. S. | Washington Village, Boston | 1861. |
| Saltmarsh, Seth | Petersham | 1856. |
| †Sargent, John T. | Boston | |
| Savary, John | Newtonville | 1861. |
| Savary, William H. | West Newton | 1861. |
| Scandlin, W. G. | Grafton | 1858. |

| | | |
|-------------------------------------|-----------------------------------------|-------|
| Sears, Edmund H. | Wayland | |
| †Sewall, Edmund Q. | Cohasset | |
| †Sewall, Charles C. | Medfield | |
| Shackford, Charles C. | Lynn | 1846. |
| Shaw, Linus H. | Sudbury | 1845. |
| Sheldon, D. N., D.D. | Bath, Me. | 1858. |
| Shippen, Rush R. | Worcester | 1858. |
| Silsbee, William | Northampton | 1855. |
| Smith, Amos | Belmont | 1857. |
| †Smith, Preserved | Deerfield | |
| Smith, Samuel A. | West Cambridge | 1854. |
| Smith, W. B. | Fall River | 1859. |
| †Stacy, George W. | Milford | |
| †Staples, Carlton A. | St. Louis, Mo. | |
| †Staples, Nahor A. | Brooklyn, N.Y. | 1861. |
| Stearns, Oliver, D.D. | Pres. Meadville Theol. School | 1856. |
| Stebbins, Horatio | Portland, Me. | 1855. |
| Stebbins, Rufus P., D.D. | Woburn | 1857. |
| Stevens, Daniel W. | Mansfield | 1850. |
| Stetson, Caleb | East Lexington | 1859. |
| †Stone, Edward | Norridgewock, Me. | |
| Stone, Edwin M. | Providence. At Large | 1847. |
| †Stone, Henry | Bolton | |
| †Stone, Livingston | Billerica | |
| †Stone, Thomas T. | Bolton | |
| †Sullivan, T. R. | Boston | |
| Swan, Joshua A. | Kennebunk, Me. | 1850. |
| | | |
| Tenney, William C. | Marlborough | 1861. |
| †Thayer, Christopher T. | Boston | |
| Thomas, Charles B. | Chicago, Ill. | 1861. |
| †Thomas, Moses G. | New Bedford | |
| Tiffany, Francis | Springfield | 1852. |
| Tilden, William P. | Fitchburg | 1855. |
| Thompson, James W., D.D. | Jamaica Plain, W. Roxbury | 1859. |
| †Thurston, James | Belmont | |
| Town, Edward C. | Medford | 1861. |
| | | |
| †Very, Jones | Salem | |
| Vinal, Charles Carroll | North Andover | 1857. |
| | | |
| †Waite, Josiah K. | Boston | |
| Ward, C. G. | St. Louis. At Large | 1854. |
| †Walker, James, D.D., LL.D. | Cambridge | |
| Ware, John F. W. | Cambridgeport | 1846. |
| †Ware, Loammi G. | Boston | |
| †Waterston, Robert C. | Boston | |
| †Webster, G. W. | Bedford | |
| †Weiss, John | Milton | |
| Wells, John D. | Quincy | 1860. |
| Westcott, Henry | Barre | 1859. |
| Weston, Thomas | Farmington, Me. | |
| Wheeler, Amos D., D.D. | Brunswick, Me. | 1839. |
| Wheeler, Charles H. | South Danvers | 1854. |
| Wheelock, Edwin M. | Dover, N.H. | 1857. |
| White, William O. | Keene, N.H. | 1851. |
| †Whitman, Nathaniel | Deerfield | |

| | | |
|--------------------------------|---------------------------------------|-------|
| † Whitney, Frederic A. | Brighton | |
| † Whitney, Daniel S. | Southborough | |
| † Whitney, Leonard | Keokuk, Io. | |
| Whitwell, William A. | Brookline | |
| Withington, George G. | Easton | 1858. |
| † Wight, John | Wayland | |
| † Wiggin, James H. | Montague | |
| Winkley, Samuel H. | Boston, Pitts-street Chapel | 1846. |
| Willard, J. B. | Barnstable | |
| † Williams, George A. | Deerfield | |
| Williams, Francis C. | Brattleborough, Vt. | 1858. |
| † Willis, Martin W. | Nashua, N.H. | |
| Willson, Edmund B. | Salem | 1859. |
| † Willson, Luther | Petersham | |
| Wilson, Walter | Pittsburg, Penn. | 1860. |
| † Windsor, J. M. | New York | |
| Wood, Horatio | Lowell. At Large | 1844. |
| Woodbury, Augustus | Providence, R.I. | 1857. |
| Woodward, George W. | Geneva, Ill. | 1857. |
| † Worden, Samuel D. | Lowell | |
| † Wyman, William C. | Brooklyn, N.Y. | |
| Young, Edward J. | Newton Corner | 1857. |
| Young, Joshua | Burlington, Vt. | 1852. |
| † Zachos, John C. | Cincinnati, O. | |

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments to which they are attached:—

| Name. | Regiment. |
|-------------------------------|-----------------------------|
| Charles Babbidge | Twenty-sixth Massachusetts. |
| George S. Ball | Twenty-first Massachusetts. |
| Stephen Barker | Fourteenth Massachusetts. |
| Angustus H. Conant | Nineteenth Illinois. |
| Warren H. Cudworth | First Massachusetts. |
| —J. G. Forman | Lyon Regiment, Missouri. |
| Arthur B. Fuller | Sixteenth Massachusetts. |
| William D. Haley | Seventeenth Massachusetts. |
| —Ephraim Nute, jun. | First Kansas. |
| William G. Scandlin | Fifteenth Massachusetts. |
| Carlton A. Staples | Engineer Corps, Missouri. |
| Leonard Whitney | Eleventh Illinois Cavalry. |
| Martin W. Willis | Fourth New Hampshire. |
| Francis C. Williams | Eighth Vermont. |

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

| Preachers. | Address. |
|----------------------------------------------------|----------------------|
| Horatio Alger, Jr. | Cambridge. |
| G. W. Bartlett | Cambridge. |
| John B. Beach | Meadville, Penn. |
| William M. Bicknell | Harrison Square. |
| La Fayette Bushnell, care of "Christian Inquirer," | New York. |
| F. L. Capen . . . Care of Barnard Capen, Esq. | Boston. |
| William Cushing | Clinton. |
| J. H. Fowler | Cambridge. |
| Merritt E. Goddard | Cambridge. |
| J. L. Hatch | Boston.* |
| James T. Hewes | Cambridge. |
| John W. Hudson | Springfield. |
| M. G. Kimball | Newtonville, Mass. |
| Lyman Maynard | Milford, Mass. |
| John Orrell | Boston.* |
| George Osgood | Kensington, N.H. |
| J. M. Peirce | Cambridge. |
| Thomas H. Pons | Boston.* |
| D. H. Ranney | W. Brattleboro', Vt. |
| James Richardson | Boston.* |
| Charles Robinson | Groton. |
| Ed. G. Russell | Cambridge. |
| George W. Stacy | Milford. |
| Livingston Stone | Cambridgeport. |
| L. G. Ware | Boston.* |
| Daniel S. Whitney | Southborough. |
| William A. Whitwell | Harvard. |
| J. Henry Wiggin | Montague. |
| George A. Williams | Deerfield. |
| Martin W. Willis | Nashua, N.H. |
| Samuel D. Worden | Lowell. |
| William C. Wyman | Brooklyn, N.Y. |
| J. C. Zachos | Cincinnati, O. |

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REV. JAMES FREEMAN CLARKE, Editor.

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BOSTON, FEBRUARY, 1862.

[No. 2.]

SEARCH THE SCRIPTURES.

[The following essay on the study of the Scriptures takes rather more room than we usually like to give to a single paper; but the subject is important, and many persons desire light upon it. We therefore are willing to take more space for its treatment than would be otherwise desirable. — ED.]

WHEN Jesus said, "Search the Scriptures," neither the Gospels nor the Epistles of the New Testament had been written: therefore this command did not refer to the New-Testament Scriptures, but to the Old-Testament Scriptures. But, for all that, we apply it to the New-Testament Scriptures universally; and we have a right to do so. The letter of the direction refers only to the Old Testament; but the spirit, to the New. In fact, the principle on which the direction rests applies with far more force to the New Testament than to the Old. The reason given for searching the Old Testament is, that those to whom Jesus spoke believed that "in it they had eternal life." But we believe that the New Testament contains the truths relating to eternal life far more fully than does the Old: consequently, the reason given for

searching the Old Testament applies much more cogently to the New ; and therefore it becomes more of a duty to search the latter than it does to search the former.

The force of this argument, we suppose, no one will dispute ; but we wish it to be remembered, as we shall have occasion, before we close, to apply it to something else. But, at present, let us see, in the first place, the reasons for searching the Scriptures of the Old Testament.

I. THE OLD TESTAMENT.

In the first place, then, we ought to search the Old-Testament Scriptures. We are not Jews, nor are we expecting a Messiah. We do not, therefore, search them as the Jews did. They have no *authority* over us ; they are not our masters ; and we cannot look in them for Christian doctrines. Nor do we look in them for truths of natural science. They have nothing to say to us, in an authoritative way, concerning geology or astronomy. Theologians once opposed the Copernican doctrine, that the earth moves and that the sun stands still, with such texts as these : “ He hath established the earth, that it shall not be moved : it stands fast for ever and ever.” — “ The sun also ariseth, and the sun goeth down, and hasteth to his place whence he arose.” And, on the strength of this scriptural astronomy, Galileo was compelled publicly to recant his belief in the Copernican system, and to declare solemnly that the earth stood still, and that the sun went round it every twenty-four hours. So, now, the facts of geology are often denied, and its best established doctrines rejected, because they are supposed to clash with the geology of Moses. But it was not the object of the Book of Psalms to teach astronomy : that was left to Copernicus and La Place. It was not the object of the Book of Genesis to teach geology : that was

left to Cuvier and Humboldt. The object of the Old Testament was to teach theology and morality ; to teach that there is one God, and what is his law, and so to prepare the way for Jesus.

It is very certain that there has always been in the Christian Church a tendency to Judaize. Too much authority has often been given to the Jewish Bible, the Jewish sabbath, the Jewish law, and the Jewish ideas concerning every doctrine of religion and morality : and therefore we ought always to remember that the Jewish Bible is not our Bible ; that the Jewish sabbath is not our sabbath ; and that the Jewish law is not our law. One is your Master, even Christ ; and he alone has full authority, as one to be believed and obeyed.

But it is very possible, in throwing off the authority of the Old Testament, to throw away something which ought to be retained. It was intended for the Jews ; but the Jewish element is also a human element : there is more or less of the Jew in us all. It was intended to prepare the way for Jesus ; but we also need a preparation to enable us to come to Jesus. The work of the law was to arouse the conscience ; but does not our conscience also need to be aroused ? The work of the prophets was to rebuke the sins of their time, and yet to prevent despair by announcing a glorious future in which Love and Truth should triumph. Do we not also need the rebuke of their honest indignation, the encouragement of their far-reaching hope ? The Jewish history may not be much to us as history ; but it may be a great deal as showing us how to read our own history. In the providential history of that single nation, we may learn that there is a Providence also guiding the affairs of all nations. It narrates the prosperities and disasters, the vices, follies, crimes, and punishments, of a small nation of Syria ; but it also shows •

us the inward and important side of this apparently insignificant story. All these events are full of God ; all have a meaning which connects them with the destinies of the race : and hence we may learn that the same thing is true of all other history ; that the whole world is full of God ; that all events are journeying toward a great consummation. And so, when Job struggles with the great problem of Evil, and is taught that he must wait for its solution, without impatience, we learn the same lesson. When the writer of Ecclesiastes, seeking good in temporal pleasure, power, and knowledge, reaps only a crop of black despair, he teaches us another great lesson. When David brings every thought, every feeling, every purpose of his life, and sings it with the accompaniment of his golden harp to God, he teaches us the meaning of truth and sincerity in prayer. Had he been a saint, the lesson would have been less valuable. And so even the faults, errors, and sins contained in the Old Testament may have a special value, as showing us that the providence of God does not attend merely the pure and holy on their way through the world ; but that it regards the things which man despises, as not without their own value.

To gain lessons like these, we may well search the Old Testament, not to find therein perfect truth or a perfect law, but to read a book which is everywhere full of God. It is a book, which, for its special value, the world can never outgrow. No devotion can go deeper into the human heart than that of David, no aspiration soar higher than that of Isaiah, no mind struggle with the problem of Evil with a more concentrated energy than that of Job. In this whole volume of the Old Testament, the human race stands in the presence of God, with all its follies and all its sins ; with all its struggles and tears ; with its hours of joy also, of aspiration and of tenderness.

But we have shown that the literal and direct meaning of the command carries with it a less weight of obligation than its secondary and inferred application. It is in the New Testament that we think that we have eternal life ; and, therefore, the first and strongest pressure of the precept, so far as we are concerned, refers to these scriptures.

II. THE NEW TESTAMENT.

We are not of those who believe in a literal inspiration of the New Testament. We do not believe that every word therein written was expressly communicated to the writer by God. We find, in the history, contradictions, — unimportant to be sure, — as to matters of fact, which are inconsistent with such a theory. We find, in every book, traces of the limitations which belonged to each writer's individual mind. We do not believe that either evangelists or apostles were inspired in order that they might write a Gospel or an Epistle : but we find throughout these writings ample evidence that their authors were inspired men ; that they were thoroughly, and in no common way, pervaded with the truth and the spirit of Jesus ; that they were singularly preserved from Jewish narrowness and prejudice ; that they were filled with a depth of conviction, and with a spirit of truth-telling, unexampled in any literature. There is no explanation of this phenomenon in their natural character or circumstances. They were originally very common kind of men, ignorant, and full of prejudices, like those around them ; yet they have written histories and letters, of which we want words to describe the power and the charm. Their words, their thoughts, their statements, have been the objects of universal scrutiny, of the sharpest investigation, for nearly twenty centuries. Never were human writings exposed to such a test ; and what has been the result ? They are still, as they were at first,

the fountain of refreshment to thinking, feeling man. In them we think we have eternal life. Only a depth of life could produce such results; only souls filled full of the life of God and the spirit of Christ could leave such monuments, by the side of which the strength of the Pyramids seems unsubstantial.

And they testify of Christ: that is our reason for searching them. We search them to find him. Where else shall we go to find our Master but to these faithful witnesses? The chief thing in the New Testament is Christ. His life, character, and teaching, reflected in the simple story of the Gospels with such unpretending simplicity, or seen again in the Epistles through its transforming influence on the minds of the writers, is the great treasure of the New Testament. They bring us near to Christ; they make us acquainted with him as a friend. We, too, listen to his discourses, and are astonished also at their authority and power. We hear his conversation, and say, "Never man spake like him." His confidence in God brings us near to our heavenly Father. His assurance of immortal life makes us also sure of it. His hope for the world's future, notwithstanding all present misery, sin, and disappointment, gives our hearts new courage. If the Jews thought they had eternal life in the shadowy intimations and promises of the Old Testament, much more have we in the realities of the New Testament. If Moses and the prophets testified of Christ, how much more plainly do the evangelists and apostles bear witness to him! The spirit of Jesus is everywhere present throughout the New Testament; and the more deeply we search those scriptures, the more intimately we come in contact with it.

But it is to be remembered, even here, that it is the spirit, not the letter, which is of the most value. It is the spirit that quickeneth; the flesh profiteth nothing: and

the words even of Jesus himself are to be studied for their substance, life, and spirit, rather than their form. We may idolize the letter of the Bible; and this is as really idolatry as to worship an image of wood or stone, and may lead to as fatal results. The Jews worshipped the letter of their law more than its spirit; and what was the result of this idolatry? They found it written there, "In it thou shalt do no manner of work;" and so condemned Jesus, as a sabbath-breaker, for healing a man on the sabbath-day. The Roman Catholics find in the New Testament the words, "This is my body;" and so they burned men alive for denying that the bread was really the body of Jesus. Thus an idolatrous zeal for the letter of the Bible led both Jew and Christian to sin most deeply against its spirit. Are Protestants in no danger of this idolatry of the letter? They are in more danger than the Catholics: for the Catholic doctrines rest both on Scripture and on tradition; and, if the letter of the Scripture be taken away, there remains the authority of the Church by which to prove them. But the Protestant, having only the Scripture for his rule of faith, or thinking that he has nothing else, has been led to insist more on what he calls "literal inspiration;" which is about as contradictory a phrase as "fleshly spirit." It is for this reason that many object to any new translation of the Bible, even where they know that it is translated wrong. They are afraid to unsettle the respect with which men regard even the English words chosen by doctors of divinity in the time of King James. For the same reason, they continue to quote texts like that in the First Epistle of John, of the three witnesses, in proof of the Trinity; though they know that there is scarcely the least reason for believing it a part of Scripture. For this worship of the letter does not stop with what is really the letter, but applies itself to every thing within the lids of

the Bible, — even to the headings of the chapters, and the divisions into chapter and verse.

Christianity, as we find it in the New Testament, consists not so much of minute rules, definite ceremonies, or distinct articles of belief, as of ideas, principles, and truths which we are left to apply ourselves. By mistaking this, many errors are committed. Thus I saw one day, in the newspaper, a reward offered of a thousand dollars to any one who would prove infant-baptism from Scripture. A like reward might safely be offered to any one who would prove from Scripture that Sunday is the sabbath; or who would prove from Scripture the duty of attending public worship on that day, or at all; or who would prove from Scripture that we have any right to eat blood, — that having been expressly prohibited to Gentile Christians; or who would prove from Scripture that we are not bound to adopt, as a perpetual observance in the Church, the washing of feet, — that being as strongly commanded by the letter of Scripture as the Lord's Supper. The truth is, that the letter of Scripture does not undertake to decide such questions. Some are decided by expediency, by the different wants of different ages, and by common sense; and, in others, the spirit of the gospel commands us to reject the letter.

When we applied our text to the New Testament, and considered it as commanding us to search that no less than the Old, we broke away from its literal meaning. Having thus escaped from the chain of the letter in this instance, we will use our liberty, and see if there are not other scriptures yet which this command calls upon us to search.

III. THE BOOK OF NATURE.

The Book of Nature was written by the hand of God ; and it is the oldest scripture. No human imperfections meet us here. It has not been copied over and over again from one manuscript into another. It has not been translated from the original language : there is no corrupt text to be revised by learned labor, no confusion of the original revelation as transmitted through the medium of the imperfect human mind. It stands fresh and fair before our eyes, undimmed by age, as on the morning of creation ; and is continually renewed and re-created before our eyes by the same omniscient Mind and almighty Hand. The thoughts of God are written in them all. His ideas of order, beauty, and harmony, are displayed in them. Thus they show God. As David and Paul teach : "The heavens declare the glory of God, and the firmament showeth the work of his hands."—"The invisible things of Him, from the foundation of the world, are clearly seen ; being understood by the things he has made."

And not only does outward nature testify of God, but it testifies also of Christ. As all truth is in harmony with all other truth, we might expect that the revelation in nature will harmonize, at least, with the revelation in the gospel. As Jesus refers constantly to natural processes to illustrate his truth, we see that there is a correspondence existing between the two. The father and the child on earth correspond to the heavenly Father and the soul of man. Truth is like a seed : it will not grow to any purpose, except in good ground prepared beforehand. It may be choked in its growth with cares or pleasures, as the seed with thorns. But, if it grows, it passes first into the blade, then into the ear, and afterward into the full corn ; passing from conviction into purpose, from inward

purpose to outward action. Christ's ideas of God are reflected from the lily in the meadow ; are illustrated by the birds in their nests ; are imaged in the daily transactions of every household. His teachings of immortality are confirmed by the analogies of nature ; by dead stalks and seeds budding out again into leaves and flowers ; by the frozen, rigid earth clothing itself anew with softest verdure ; by perpetual reproduction following perpetual decay ; by the chemical changes in which all elements are transformed, but nothing lost. Thus nature testifies to the truth of Christ by offering a thousand analogies to show that his commands and promises are in strictest harmony with the most universal laws, and the most minute processes of the outward universe.

IV. THE BOOK OF THE SOUL.

God has written other scriptures still, in the original instincts and constant experiences of the human soul. These scriptures are written, not on tables of stone, but on fleshly tables of the heart.

Surely, if God writes his thoughts on the face of the earth and the heavens, he writes them also in the instincts of the human soul. Man was made in the image of God. Human reason, human affection, conscience and freedom, reflect in their small mirrors the Divine Omniscience and the Divine Love ; as, in the morning, each of the million dew-drops supported on the surface of the leaves reflects in its little globe the rising sun. The idea of God is written in the primitive conceptions of the human reason : the law of God is written in everlasting convictions of the human conscience, and some traces of the Divine Love appear in every pure affection of man's heart. But this inward scripture testifies not only of God, but also of Christ, both in its needs and its experience.

The needs of the soul testify of Christ, who comes to supply them. It needs some clearer knowledge of itself and of its destiny, of God and of duty, than it has. Its capacities exceed its powers ; and so prophesy of the teacher who shall supply them. There is even in the texture of the soul itself a basis laid for the reception of a supernatural revelation. There is a faculty, universal in man, which leads him to believe beforehand in the marvellous, the miraculous, the supernatural. Every nation and every age has its magic, its charms, its stories of supernatural beings, its mythology filled with accounts of superhuman interposition. What does this show but that there is in man an original tendency to believe in the wonderful and the supernatural ? And, if every other instinct and faculty has its appropriate object and appropriate food, shall this be the only exception ? Man has intellect, and something is given him to believe and understand. Man has heart, and there is something for him to love. Man has conscience, and there is a moral law. He has a tendency to adore, and there is a God to worship. He has imagination, and there is beauty to feed it. He has hope and foresight, and there is a future ; memory, and there is a past. He has the tendency to believe in the supernatural and the miraculous : and shall we say that there is nothing really supernatural ; that there are no real miracles ? This faculty, therefore, which is a universal and constant element of the human soul, is itself a declaration that there is, somewhere, a supernatural and miraculous element to supply it ; and those who admit it to exist anywhere will probably not deny its existence in the Gospels.

But, besides the instinct of the marvellous which testifies to the supernatural element in Christianity, there is in the human soul the desire of immortality, which testifies in like manner, beforehand, to the resurrection of Jesus as the

first-fruits of the dead. Men have universally believed, in all countries and times, in a future existence of one kind or another. This points to another instinct of the human soul which needs food, and which finds itself fed in Christianity with the bread of life. By his own confidence in the permanent existence of the soul ; by his own resurrection ; by the faith which he inspired in the apostles ; and by the convictions, which, in Christian lands, have sustained the dying, dispelled the darkness of the tomb, and caused his followers to sorrow for those they loved, with the tenderness of hope, and not the bitterness of despair, — Jesus meets this want also.

The human soul is also conscious of sin, and needs an assurance of pardon. This want also is original and universal in human nature. It is shown in the sacrifices of Heathenism, in the self-inflicted tortures with which men strive to appease the offended gods, and in all the terrors of superstition. Sin is the poison of life, and the sting of death. Now, this universal need, nowhere else met and satisfied, Christ satisfies by manifesting in life and death the forgiving love of the Father. This need, therefore, in the soul, testifies of Jesus.

The experiences of the soul also testify of Christ. He writes his presence, his truth, his love, on the heart of the Christian, day by day. Comfort in sorrow ; support in weakness ; gleams of light illuminating the sphere of duty and destiny ; a peace which passes understanding ; the conviction, that, in losing selfishness and finding love, we have passed from death to life ; the sense of solemn presences around of spiritual beauty, dawning in ineffable splendor before the soul, — all such experiences bring us nearer to Christ, who is our life, and in whom it is hidden.

It is right to search all these scriptures ; for all testify of Jesus, and in them all we have either the promise or

the possession of eternal life. Let us search them all with freedom, but humility ; with courage, but caution ; and we shall find that their witness is harmonious, and their testimony uniform. The voice of God in Nature does not contradict the voice of God in Scripture, nor that in the soul ; rather, they help to explain and confirm each other. They suppose and imply acquaintance with each other ; and a knowledge of all is necessary for the thorough understanding of any one. He who has looked for God in Nature, and found him there, will be better able to understand him as he speaks in Scripture. He who has studied his own soul faithfully, who has learned to know his own wants and powers, is better prepared than any other to comprehend the deeper meanings of the New Testament.

Moreover, let us take with us, in all this study, an earnest love of truth. Let us believe in its power and value ; assured that, though it may often seem safer and wiser to conform to popular opinions which we do not believe, to avoid offence, nothing but simple truth is ever really safe or useful. It is better to love truth than to fear error. It is always safe to obey truth, and to follow it. It is never wise to say we believe, before we really do believe. Though doubt is an unpleasant state of mind, it is better to continue to doubt than to make up our minds prematurely. In the Egyptian story, the sad Isis spends a long time travelling up and down to gather together the scattered fragments of the torn body of Osiris. In like manner, if we would see the truth complete and entire, we must be willing to search for it everywhere, and to search for it as long as we live ; finding something in nature, something in history, something in the written Scriptures, and something in the eternal instincts and ever-new experiences of our own souls.

UNITARIANISM, AND ITS PLACE IN THE CHURCH.

It has frequently been charged against what is called "Unitarianism," that after forty years, more or less, of a distinct organization for the purpose of propagandism, it has failed to make its way among the churches, and become recognized as a living, active power, like Calvinism or Methodism. It has quite as often been said in reply, that Unitarianism is not adapted, from its very nature, to present a show of sectarianism, and to enter, as it were, into the lists with other denominations, to contend for popular applause and acceptance. It is an influence, and not a power; a spirit claiming the allegiance of thought and purpose, and so assuaging the jealousies and harmonizing the discordances that interrupt the flow of good feeling, and keep alive the acrimony of sectarians, to the prejudice of piety, virtue, and religion in the world. In its best sense, Unitarianism is not so much a theological formula as it is an aspiration after the sure word of prophecy under all forms and administrations, that shall lift the individual into communion of life with whatsoever truth may be revealed to him. This definition of it has not yet been fully accepted by the majority of those who claim or bear the name of "Unitarian;" and hence it is that we hear so much comment upon the slow progress of the cause among the churches.

These reflections were occasioned by reading a letter from a friend, from which we make the following extracts:—

"You sometimes have thought that Unitarianism has been an apologizing religion; begging of the honorable, powerful, successful sects, for leave to be; begging pardon for its exercise of its right to think, its right to differ; beg-

ging for any cold crumbs that might fall from the rich man Evangelicus's table. A sad, mean religion, if it is so. I think we, who believe it, may all rest our hearts in peace, for ever, about its success. If it has the truth in it, it will make its way. The common people are always ready for the truth: they have no prejudices against it; at least, none but the lightest. No people have prejudices in religion, except those whose temporal interests are attacked.

"It is not wonderful that the Unitarian, a scholarly body, does not make its way as a *sect* among the multitude. *Scholars* are not men of the people. It is not wonderful that a religion, which addresses the intellect peculiarly, does not succeed secularly. Most men think slowly, laboriously, reluctantly: the best thinking *grows* upon the mind, is not forced upon it nor within it. If we, as a denomination, had begun simply with some practical truths; if our fundamental position was, that men were not good enough, that churches were not pure enough, — that they did too little for the world, or the like, — then I suppose we might have had the outward success so many think the one essential. But our position is a tolerably bad one when we begin by admitting that the Church is religious enough, moral enough, good enough; or, at least, that evangelical people are as good, moral, religious, as our people are, but that we would reform — their thinking!" . . .

It will be remembered, that, at one of the annual meetings of the American Unitarian Association, one of the clerical brethren affirmed, with considerable emphasis, that the denomination "*is the brain of the Church:*" an expression which savored not a little of conceit, and justly gave offence to many persons who entertained a different apprehension of the spirit and office of Unitarianism. But, if

reformation of the thinking of the community and the church be the grand object to be attained, Unitarianism has been eminently successful within the experience of even the present generation. Its enlightening influence has pervaded the several branches of the Protestant Church, and so dissipated the darkness of old superstitions, that nothing of life and religion, founded upon them, receives the hearty acquiescence of the community. The style of religious teaching is less colored by the tints of human device, and the pulpit is compelled to keep pace with the general progress of thought and education. In this relation, it is not difficult to perceive the indirect influence of Unitarian ideas of intellectual freedom and responsibility, though these ideas have never become organized as a sectarian power.

But, important and encouraging as this view of the relation of Unitarianism to the Church is, it is by no means the highest view to take of its office and its obligations. Religion, in all its best aspects, may still be inoperative upon the living spirit of the world, though intellectual education should pervade the Church; and Unitarianism will never have met the responsibilities that rest upon it, till it becomes a practical rebuke to the time-serving, selfish, and unspiritualizing influence of the Church itself upon the heart of the community. We ought to be gratified, if that is our ambition, that there has been a reformation of the thinking of theologians, and that there is a growing indifference towards dogmas and theories once deemed essential; but woe to us if we carry our ambition no deeper into the spirit of the world, and seek no more radical reform of the heart of society and the church! Providence has no call for such a grovelling system; and they who hold to it ought indeed to be cast out as unprofitable servants.

J. A. B.

QUESTIONS ASKED AND ANSWERED.

1. *What is religion?*

It is the sense of duty, developed into universality through the idea of God ; and, in proportion to the depth, the completeness and the unity of that idea.

2. *What is the Christian religion?*

It is the sense of human duty, strengthened and intensified beyond all previous experience by the life, example, and precepts of Christ ; and made operative, through the superior inspiration in Christ, the receptivity of better races of men, and the combined influences of a progressive civilization, to the regeneration of the world.

3. *What are the most distinctive marks of the superior inspiration, and power for good, of the Christian religion?*

That, whereas other religions make *natural perfection* the chief sign of acceptance with God, the Christian religion makes *spiritual aspiration* the true ground of favor, and the only promise of complete success.

That, whereas other religions are full of limitations and finite conditions to the grace of God, the Christian religion throws that grace open to the whole world on conditions purely spiritual and universal.

That, whereas in other religions God approaches us only on the side of our goodness, the Christian religion teaches that God is mostly solicitous, and perfectly accessible, on the side of our sinfulness ; that we are the proper objects, not of complacency, but of pardon ; and, through the ministration of Christ, he calls, "not the righteous, but sinners, to repentance."

That, whereas other religions make various outward acts and observances the *procuring cause* of God's favor, the Christian religion places these outward things as the *signs*,

true or false; and makes purely *spiritual conditions* the procuring cause of all blessing. The type of these conditions is Christ: to accept him is to appropriate them.

4. *What is Unitarian Christianity?*

It is the gospel of Jesus Christ, viewed and applied through the ideas, the discoveries, and the humanities of the eighteenth and nineteenth centuries. It takes the Bible as a body of *principles* for the inner life, and not as a system of *rules* for the outer. It accepts Christ as the purest and best medium of God's wisdom and love, but not as God Almighty himself. It admits *divine inspiration*, but denies *infallibility* to all men and churches. It respects all creeds, forms, and religious observances, only so long as it observes that they are the means of procuring and preserving *spiritual life* in their votaries; and recognizes the entire freedom of each individual to choose such as best conduce to his spiritual good. It recognizes the Unity of God, not merely as the dogmatic antithesis to the Trinity, but as involving the unity of the universe, the unity of the race of man, and, as a logical deduction from this, the *impossibility of individual salvation*: the only *perfect* salvation of the individual is in the salvation of the *whole* race, spiritually, morally, and physically. The Unity of God is not *arithmetical*; but it is universality, totality, integrality, perfection: and this will be recognized only when this quality is reflected in the perfections of the race; and, through that development, the individual can alone find himself in God. Meanwhile, "*faith*" can alone furnish "the substance of things hoped for," and "the evidence of things not seen."

5. *How can Unitarianism be propagated rapidly, without building up a sect?*

By confining the visible Church, for the present, to *simple congregationalism*. A larger unity must be left to a

more enlightened and diffusive sympathy, that will not sacrifice *liberty*.

By infusing into the congregation, as far as possible, the spirit and methods of the *family*,—frequent meetings, social intercourse, free exchange of thought, mutual help, organized industry for benevolent purposes, and economy and simplicity of appliances, governed by a most prudent and benevolent use of its aggregate resources.

By “preaching the gospel to the poor;” gathering *them* into families; and not attempting to mix, in this relation, social conditions too diverse and remote from each other in manners, education, and social refinement; leaving this to be done by more general processes and the *principles* of Christianity. Make such congregations, that each one will “*feel at home*” in his or her church.

By making the conditions of membership simply *unity of purpose* for God and for good; and coming at *methods* by mutual agreement and consultation, where the aggregate of taste and character must decide.

By regarding *every instrumentality* as “religious” that can advance the kingdom of God on earth in the education and elevation of the race; calling nothing “common or unclean” that can furnish material for the temple of God.

By launching Christianity, with confidence, right among the people; putting the brain behind the heart, the rudder behind the sails, and using whatever topic the passing interests of the hour may suggest,—political, social, or industrial,—*provided it already occupies their heart*, to illustrate the unchangeable, everlasting principles of the gospel.

Let Unitarianism be preached as *Christianity*, and not as an *ism*. Let the congregation be addressed as a *people*, and not as *religionists*. Let love to God, faith in man,

hope in progress, toleration in liberty, be the animating forces of the preacher and of the churches; and the people will flock to the church, as the throne of God, the refuge of man, the harbinger of the future, the home of liberty and of love.

Z.

JOHN BRENT.

John Brent. By THEODORE WINTHROP, author of "Cecil Dreeme."
Boston: Ticknor & Fields, 1862.

MAJOR WINTHROP, who was killed at Big Bethel, June 10, 1861,—fighting, as the rebels themselves declared, like the bravest of the brave,—left behind him three completed novels, besides several tales, ready for publication. He seems to have been one of those who love to write, but fear to print. There was no occasion for fear. His writings are among the best in spirit, in thought, in expression. The spirit is good and noble; the insight into life, remarkable; and the language flows, "a river of thought, which, with delight, divides the plain."

"Cecil Dreeme" we prefer to "John Brent;" but therein we know that we differ from good judges. One is a story of the city; the other, of the prairies. One paints New-York life of to-day; the other, in an equally masterly manner, gives the wild new tone of the Western uplands and mountain sierras. The *story* of "Cecil Dreeme" is the best. The plot is so well laid, that you do not find it out till the end of the book. There is unity to it,—dramatic unity. The whole scene is a couple of rooms in the New-York University Building, corner of Waverley Place; and the time occupied is but a few days. But the *characters* in "John Brent" are more marked and vivid.

The hero of the latter story is **THE HORSE**. All revolves round the horse ; and he is the turning-point of every event. He alone saves the lady ; he, with his hoof, slays the villain ; he dies in rescuing a fugitive slave ; and, after his death, re-unites the lovers. Moreover, we become interested in him personally. His character is as well depicted as that of "Gamarra," by B. C. ; which we have always thought the perfection of horse-painting. Both books are very noble.

HINDOO MISSION.

[The following letters from Mr. Phipson and Mr. Gangooly will be read with interest. Our readers are aware, that Mr. Dall, after making an unsuccessful effort to come to America in the "Great Eastern," has returned to Calcutta.]

LETTER FROM MR. PHIPSON.

MY DEAR SIR,—I have just received, per mail, my first letter from Mr. Dall ; who, I find, has been disappointed in his passage in the "Great Eastern" to America, but hope he will yet have the happiness of seeing his friends there. Your "Inquirer," which has also just come to hand, reminds me of my promise to write to you again. I have now been here just four months. We have just been having the native holidays ; which prevents my having it in my power to report much progress in the school since my last. I enclose with this an advertisement of mine, cut out of one of the papers. I have one French scholar, two music, and one drawing, to begin with. The terms I have made with the master are his living only (which costs twenty-five rupees per month), till there are twenty-five pupils : after that he gets half,—the other half

going to the school. This is the first month. I have not had so many pupils in navigation as I expected: but *all* who have passed were prepared by me; that is one satisfaction. I have, altogether, reduced the expenses of the establishment a hundred and fifty rupees per month,—that is, I draw that much less out of the funds than I did,—and I hope to be able to do without any before long: in fact, unless we get more help than I think is likely, we shall be obliged to do so; for we are very short, I know. I think we shall have quite a number of converts to baptize in a few days. Of course, *I* don't like to do the thing myself, feeling unworthy as I do, and not being a minister either; though I don't think the latter a genuine objection, if I felt worthy. The young men are very urgent in their appeals. I should like to see Mr. Dall himself here; and yet hope he may not come till his year is out, so that he may not be deprived of his anticipated pleasure of home, and also that I may be able to complete all my plans *before* his return, so that he may see what I have done or can do. We have a small, very small, attendance every Sunday morning, from seven till nine,—all natives, except one gentleman, who has been once, and promises to come every other Sunday to help. He is not a Unitarian, but a liberal thinker for all that, and is reading our books with interest. I wish we had some more of the Tracts of the First Series; they are much liked; and I have given nearly all of them away since I came here. My letter, I find on perusal, contains little or no items of actual progress made,—it is all hope; but, as long as there is hope, there is probability. I go about a good deal amongst what few people I know here; and I think, by my words and example, have done something to lessen the prejudice against us so prevalent here. I have had some little controversy with a celebrated “popular preacher” of the English

Church,— Dr. Jasbo. I went to hear him one night; and he assailed us so, I immediately took it up. He has never done so since. I thought it right, when we were wrongly accused, to disavow it publicly; so wrote him a letter in the paper. And I must now conclude, with thanks for the “Inquirer,” which comes so regularly to hand; and remain yours truly,

A. W. PHIPSON.

LETTER FROM MR. GANGOOLY.

DEAR MR. CLARKE,— See me alone, in the midst of my superstitious countrymen,— a stranger in my native land! Bengal is as superstitious as ever, and her idols numerous, and her castes many, and her ignorance deep. There are some exceptions, indeed; but I speak of the generality. The Deists, or Bramhos, are interfering much with the missionary works, especially those of the Trinitarians. I fear my Trinitarian brethren find it difficult to cope with the free-thinking Hindoos. Would the latter could act as they think! Surprising, indeed, to hear them speak disrespectfully of the idols, fearfully of the old caste system; but, alas! how *few* of them dare to put their hands to the plough!

Almost every day, I meet one or more of this class, who seem eager to see a fair day dawn on our country. A few days ago, I met a young Brahmin, whose name I have very respectfully and affectionately mentioned in my Autobiography, p. 250. He has passed a successful examination in the Medical College, and hopes to go to the West Indies, as a medical officer, on board some cooly-ship. He told me many interesting things, which show his longing after the regeneration of Bengal. His domestic affairs are bitter: he finds no sympathy from his wife. Though

not an orthodox Hindoo, she is much influenced by her female superiors. He has a prayer-meeting twice a week, which is any thing but agreeable to her. He told me he had been to Mrs. W—— to ask her for a lady to teach his wife, as it is impossible for him to do it. This is the only way, he hopes, to effect something. He is very glad to welcome me again, and hopes that I won't sit quietly till I have done some good to my country. We are going to have a meeting soon, for the consideration of the best modes of destroying castes, &c. They have had many gatherings of this sort : but, as *Jesus* was not represented in them, they failed to accomplish their ends ; for we are convinced that it is he who cared more for the fallen, the degraded, the forsaken, than high Pharisees. The number of the priests is overwhelming in India,—devouring the widow's substances ; placing heavy burdens upon the low castes ; making their own righteousness great ; following the tradition of men, as of more effect than the words of God : and who but *Jesus* would be the right person to shame them ?

I have told you of the Bible class. Yesterday there were two, coming from a good way. I read and explained Matthew, chap. v. They were delighted with it. A young Brahmin came in the other day to beg a copy of Channing, whose remarks on Calvin were very satisfactory to him. As he could not pay the full price for the book, we gave him two copies of Channing's Selections for a rupee ; also gave him some tracts. He seemed pretty well conversant in the Christian theology.

My health is no better. I had to lie in bed part of the time ; feel much exhausted after a little work ; cannot go about much. The doctors told me, that, if I did not take proper care of myself, I should surely die. I am not showing you my weakness when I tell you, that it is

the *change* of living that makes me so ill. Having spent three years among friends who treated me as their relation, and looked after my health, I find myself here cut off from home, mother, &c. Good Mr. Phipson does as much as he can for me: he brings me medicines, and does other deeds of love.

My oldest sister has met with a serious misfortune. Besides dear "*Juthos*," she has lost her three children in a few months; and a fortnight ago she lost her husband, and a daughter of twenty years old, after an interval of three days. Does it look unkind in God to treat a Hindoo woman so? It does to us, when we do not understand his ways. Shall I blame him? No. Who am I, to find fault with the works of an all-perfect Father, whose ways are full of love, though all perceive not; full of a kind admonition, though we heed not?

The Brahmin gentlemen are daily growing more hostile to my mother for not settling with them, for not doing the penance, &c. The other day, the feelings of the ladies of my mother's household were offended by some gossiping elderly women of the neighborhood, who told them that I ate *cone*, *hog*, &c.; that they ought not to indulge me in the way they do. Dear mother would not hear them; but other two younger women, who are a very good match for their rivals, retorted the accusation by finding fault with their brothers and sons. I begged these good ladies not to quarrel, but to give a deaf ear to what the people say. I told them, too, that I do not eat *cone* or *hog*; have no religious scruples against them; but I do not like, relish, or love them.

"JOGUTH."

LETTER ON ORGANIZATION.

Rev. JAMES FREEMAN CLARKE.

DEAR FRIEND, — Your letter of Dec. 31, and the Circular of the American Unitarian Association, have been duly received; and the wants which they express seem to me to be entirely reasonable: so they do to prominent members of my society, with whom I have talked about them. I intend to present the papers to an unofficial meeting of friends, before presenting them to the congregation at large; and we should have had a meeting last evening upon the subject, but for previous engagements on the part of some whom we especially wanted to have present. I trust we shall do all that you ask. I should not go far out of the way if I were to promise as much as that.

But I want to say a word more on what is, in substance or in development, the same topic you propose; and yet scarce would do more than present again what I have already, in different places, publicly said: *We want more organization*; we want, as I conceive, *an organization of churches*. It would seem as if there were wit enough in our denomination to devise some plan which should secure all the liberty we claim and enjoy, and as much more as at any time we may want (if we ever can want more); and at the same time have some formal bond, recognized, obligatory,—effective in creating union of feeling, effective in co-operation, but ineffective towards sectarian pride and exclusiveness.

I am aware, and I would prominently set forth the idea, that Unitarianism does not embrace all the true liberality and progress of Christian thought in the community. Many

Universalists, many Spiritualists, the "Progressive Friends," many in connection with "Evangelical" churches, cherish the same fundamental principle with ourselves; and perhaps there are many of other names, that cherish the same: that principle being, as I understand it, not any defined theology at present accepted, but a recognition of the sacredness of truth and the supremacy of goodness; or in fewer words, perhaps, that *Christianity is a life, and not a creed*. And I look with interest to the possibility of gathering into one, all of every name who accept this principle, with more interest than I look to the possibility of extending the dominion of the name of "Unitarian." And is it not possible, even, that we stand in the way of the truth we love, by limiting ourselves to a *Unitarian Association*, — a name expressive of a sectarian — I do not mean in an offensive sense — a sectarian theology, and not of broad principles, that offer themselves now to the world's good heart?

My own society, and the sentiments of many in this neighborhood (seen, it is true, only in under-currents), present these convictions forcibly to my mind. If I wish to speak of the *American Unitarian Association*, I can speak to but comparatively few people among us; and those, Massachusetts people, or the original founders of the society. Our gains, from year to year, are made up from people who have little interest in our *name*. They are "come-outers:" they have learned to despise or abhor the popular *theology*. Some have been Universalists, and are weary of sectarian presentations of truth; some are Spiritualists, who want for their children, or for themselves, a more Christian presentation of truth; some have belonged nowhere, though they have no objection to hear Zaccheus preach from the branches, or the good Samaritan at the sign-post. It seems to me to be a little of perversion of

the minds of such people, to insist *strongly* upon movements in behalf of *our* Association; or to attempt to make them believe that Unitarianism is the great movement to which they belong, and which occupies the front rank in the progress of thought of the age. I do not want our denomination to *usurp* a place which does not belong to it; to call itself the whole, while it is only a part; to assume to be the head, while it is only a part of a head, — an eye, a tongue, — while perhaps, too (or certainly, too), it only *shares* the pulsations of the immense heart of humanity, and never has thought to call itself the *heart*.

We, — we Boston people, — for Unitarians are almost wholly a Boston denomination, — do not, I believe, either in Boston or elsewhere, overlook the immense upheavings of older formations of theology. We do not want to impress our scholarly ways upon the progress of thought, throughout the community; and so, it seems to me, we might as well do something to harmonize or unite these various classes, so many individuals of whom, in little less than solitude, brood over some new Messiah of a church, large as their hearts, progressive as the mind, prophetic as immortality.

I know it is continually said, "Movements cannot be hurried;" "Churches cannot be forced into organizations;" and the like: all of which is true. Yet every organization is begun by some *one*, and at *some* time; and Martin Luther himself, when he went to the church-door with his hammer and his theses, would probably have denied it to be possible that the hour and the man had come for a new organization.

What I have written, I have not written for the public, but for you; and want to hear from you in return: though if you rather choose to write an *article* in the "Monthly Journal," that shall discuss these considerations, many

more may be addressed, who will be as much interested as yours, &c.

NOTES ON THE ABOVE.

We have chosen to print this letter, because bearing on an important point, and one the consideration of which ought not much longer to be delayed. Our opinion is, briefly, this : —

1. That some more effective organization for practical purposes is needed by our churches.

2. That it should be an organization of *churches* or societies, not of ministers alone, nor of individual Christians.

3. That the basis of union should be, not Unitarianism, but Christianity.

4. That the objects of the union should be, not to make proselytes to a sect, nor converts to a doctrine, but disciples of Christ.

5. That, to become his disciples, we must agree together to do his work ; viz., to seek and save the lost. The work of the organization should be, to seek and save the most abandoned, neglected, and forlorn human beings in every place, and to bring them to Christ as to a friend and helper.

6. Forms of action should not precede, and so hamper, but follow, the spirit.

7. We should not imitate the Orthodox, nor oppose them, but leave them to do their work while we do ours.

8. The name of "*Unitarian*" must be abandoned ; for, in this organization, Trinitarians and all others should be welcomed. It should have a truly catholic basis, and be meant to include all.

9. Every society joining it should agree (1) to attend its meetings, by delegates ; (2) to contribute regularly to its funds ; (3) to extend its usefulness by missions, planting auxiliaries everywhere.

CHRIST A SAVIOUR.

A DIALOGUE.

A. I ONCE thought that I needed Christ as a Saviour. Now I do not.

B. Why not?

A. Because it seems to me that every man must *save* himself. I need Christ as a teacher, example, and friend, but not as a Saviour. If I rely on Christ to save me, I shall not exert myself.

B. Let us test the truth of this by an example. You are skating on Jamaica Pond. The ice is thin, and you break through. You struggle ineffectually to get out. Some one comes up; stretches himself on the thin ice, at the risk of his own life; succeeds in reaching to you his stick; and pulls you out, with the help of others. Would you not say, "He saved my life"?

A. Yes, certainly.

B. But he did not prevent you from exerting yourself. His coming encouraged you to make new efforts. You had just given up all struggle as hopeless. His helping you induced you to try again to help yourself.

A. But this does not apply, perhaps, to spiritual things.

B. Then take another test. A missionary goes to the heart of Africa, and finds the natives cannibals and grossly wicked. He preaches to them, teaches them, and, like Dr. Livingstone, succeeds in winning their confidence and love. They now exert themselves to break away from their vices and sins. He is their savior; for without him they would never have been rescued from their paganism and vice. But he saves them by arousing their energies, and making them try to save themselves.

A. This I can believe. But is not Christ thought to save us while we are passive?

B. Possibly, by some. But there is no passive salvation. To be saved is to be filled with a spirit of active obedience, love, and intelligence. The Christian heaven is activity of head, heart, and hand. The heaven in man is activity: the hell in man is passivity.

PLAN FOR A BIBLE CLASS.

[Plan for the systematic study of the doctrines and principles taught in the New Testament. This plan has been tried for three years, in one of our churches, with success.]

MANY persons in our churches have felt the need of a more systematic and thorough study of the Bible. The following plan has been found effectual for the purpose:—

A blank book is prepared, with the headings or titles written at the top of each page; beneath which titles are to be entered the corresponding texts. Thus, in the book before me,—a large quarto commonplace book,—there are nine chapters, each chapter containing eight or ten sections. These chapters are on (1) God, (2) Christ, (3) Man, (4) Religion, (5) Duty, (6) Salvation, (7) the Church, (8) the Future Life, (9) Miscellaneous. Under the first chapter are these sections,—(1) Existence of God, (2) Unity, (3) Omnipotence, (4) Omniscience, (5) Holiness, (6) Justice, (7) Goodness, (8) Mercy to Sinners, (9) Providence, (10) Creation, (11) Trinity.

A space is left at the end for supplementary heads. In the book before us, the following are the supplementary heads thus far:—

Kingdom of Heaven; Promises; Prophecies; Inspiration of Writers; Errors and Contradictions, apparent or real; John the Baptist; Character of Christians; Law and Gospel; Warnings; Difficulties; Holy Spirit; the Devil; Demoniacs; Angels; Intellect in Religion; Family of Jesus; Prudence of Jesus; his Courage; his Compassion; his Piety; Quotations from Old Testament; Virgin Mary; Chronology; Atonement by Jesus.

The mode of study may be as follows: Each member of the class has a commonplace book like this, divided and headed in this way. On Sunday afternoon, all look through two or three chapters of the New Testament; and, wherever a text is encountered bearing on any of the topics here set down, the number of the chapter and verse is written in pencil in the proper section, or sections, on the side of the page.

When the class meets, each reads the texts thus recorded. If any are thought irrelevant to the subject of the section, they are erased. Others, after discussion, may be added. Obscure passages are explained. The more important texts are then written out in their proper places, and less important ones are left, — referred to only by chapter and verse.

If this course is pursued (and it may occupy several years to go through the New Testament), each one in the class will be satisfied that he is really acquainted with the teaching of the Scripture in each of the parts referred to. He knows *all* that is taught, for example, concerning human sinfulness, — all that Christ says about it, all the apostles say. Such definite and thorough knowledge is surely worth having. We therefore suggest to our churches and ministers the adopting some such plan.

H Y M N.

CHILDREN of the good and brave ;
Men whose fathers chose a grave,
Freedom, Truth, and Right to save ! —
For that Freedom stand.

Sons of those whose tired feet pressed
These far borders of the West !
For their homes, which God hath blessed,
Lift the heart and hand.

Lift your heart to God in prayer ;
Lift your hand, the work to share,
All true souls will freely dare
For the Mother-land, —

Mother-land, whose noble plains
Stretch from under tropic rains
To Aroostook's mountain chains, —
Stretch from sea to sea ;

Mother-land, whose mighty arm
Guards our homes from all alarm,
Shielding every cot from harm
Under Liberty.

When our multitudes increase,
And all fears and fightings cease,
In the sunny day of peace,
Let us faithful be.

In the dark and bitter day,
When the battle-trumpets bray
For the fierce and cruel fray,
Let us gravely go,

With an arm which only draws
Sword to save the righteous cause
Of human rights and equal laws
From their bitter foe.

So shall all oppression end,
 Union thus and Freedom blend,
 And the peace of God descend,
 Curing every woe.

INSPIRATION AND INFALLIBILITY.

A QUESTION.

[The following note explains itself. A few remarks, in reply, are appended.]

WHEN we give up plenary inspiration, and allow that inspiration is not infallibility, how are we to know where to stop? Shall we look upon the Bible precisely as upon any other book? Then we can prove nothing from it. Still, why are we called upon to claim for it any more authority than it claims for itself? And where, excepting perhaps the prophecies, does it claim any thing more than any other book which pretends to be a truthful history, or a transcript of a person's own thoughts?

Is the Bible the word of God any farther than, speaking from the printed page, it is answered by the word within, — the true Immanuel? And when Fénelon, Baxter, or Channing so speak, and are so answered, do not they speak the word of God as well?

Is not much of the reverence, so called, with which the Bible is regarded, rather a superstition, the result of early education and prejudice? And yet we know this *is* more than a common book.

Being little accustomed to writing sense for other people to read, I cannot condense these questions as much as could be wished. Please answer them in any way you think proper. I remain your obliged friend.

REMARKS.

Perhaps the best answer to these questions will be found by considering the nature of inspiration. Let us compare it with sight. The perception of an outward world, through the senses, is *outsight*: the perception of an inward world, through inspiration, is insight.

A man looks at a tree or a house. He sees it, and says, "There is a tree." I, sitting somewhere where I cannot see it, ask, "What kind of a tree?" He replies, "It is an elm." I ask, "How do you know it?" He says, "I see its form, and the character of its leaves, and its bark: I know it to be an elm."

Now, he is authority to us: we believe him. But he is not infallible: he may be mistaken. It may not be an elm, after all. But, because the testimony of the senses may deceive us, we do not the less rely on them; for we know, that though occasionally they may lead us into error, yet usually they are reliable. All that we *know* of the outward world comes through the outward perceptions: all that we *know* of the spiritual world comes through inward perceptions.

The one knowledge is just as certain as the other. I am not more sure of the existence of the sun, moon, and stars, than I am of the existence of joy, sorrow, hope, fear, love, hatred, jealousy, remorse, sense of duty, sense of dependence. The one we know by *outsight*; the other, by *insight*.

Authority, in regard to outward facts, belongs to those who have been where we have not been, and seen what we have not seen. On that authority we rely. We trust life, fortune, all we have in this world, on this authority; yet we never suppose it to be infallibility.

And so *authority*, in regard to spiritual facts, belongs to

those who have been where we have not been, and seen what we have not seen. This is what we specially mean by inspiration. It means, that God has shown, inwardly, to some persons, a world of truth which he has not shown to others. So they become authorities to others in regard to those truths ; but they are not infallible.

Error, in regard to oversight and insight, arises in these ways. A man may not *observe* accurately what is before his outward or inward eye ; he may not *recollect* accurately what he has correctly observed ; he may not *express* accurately what he correctly remembers.

What evidence have we, then, of the correctness of inspiration ? The same evidence that we have of the correctness of the testimony of one who relates what he has observed in the outward world.

Du Chaillu comes from equatorial Africa, where no one has been before him, and tells us what he professes to have seen of gorillas and of man-eating savages. Before he becomes an authority on these subjects, we notice, (1.) The tone of reality in his account. (2.) Its harmony with our previous knowledge. (3.) Its harmony with itself. (4.) Its agreement with the testimony of subsequent travellers. These four conditions being fulfilled, he becomes an authority ; and on the strength of his testimony, so confirmed, we put our fortune in a ship's cargo, or our lives in a journey, to those regions.

The same tests are used, by all of us, in regard to inspired writers. The great authority to us of the New Testament comes, not from Paley's argument, but from its tone of reality, its harmony with all our other best knowledge, its inward unity, and its accord with the experience of souls in all subsequent ages.

Such are a few hints, which may suggest full answers to the above inquiries.

LETTER FROM ENGLAND.

[The following letter, from Mr. JAMES, of Bristol, indicates the spirit in which all well-disposed Englishmen regard our war. It is a letter honorable to Mr. James, and to the Unitarian body in England.]

HARLEY LODGE, CLIFTON, BRISTOL, Dec. 10, 1861.

MY DEAR SIR, — At a recent meeting of the Western Unitarian Christian Union, the following resolution, moved by the Rev. J. L. SHORT, of Bridport, and seconded by JOHN WORSLEY, Esq., of Bristol, was unanimously passed. As Secretary of the Association, it is my duty to forward a copy of it to you, at the request of our committee. I have been unwell, or it would have been sent before.

“Resolved, That whilst deeply deploring the civil war which has arisen in the United States of America, and as friends sympathizing with the trials and anxieties of our Unitarian brethren in that country, this meeting devoutly hopes, that, by the overruling hand of Divine Providence, the war may issue in the utter overthrow of that system of slavery which has so long darkened the land.”

This resolution was not with us, my dear sir, a mere matter of form. It was intended to express our fraternal interest in all that relates to the great trouble — the dreadful calamity — which has come upon you as a people; and our earnest desire and prayer, that the contest in which you are engaged may issue in good to the institutions and the political life of your nation, from which freedom and humanity have anticipated such glorious results. Be assured that there is no bias *here* towards the *South*, — the foundation of whose constitution is negro slavery. However your conflict may terminate, it is quite clear that there can be no real sympathy between England

and the rebels,—the Confederate States. The planters of the *South* have readily trampled on the great principles for which we have been for many years contending; and it is impossible that we should join hands with those who are striving to perpetuate the bondage and degradation of four millions of human beings. Some of us have thought that the North has not evinced any real determination to grapple with the evil of slavery in the struggle upon which you have entered. But we have hope and confidence that the cause of liberty will be promoted by it; and we know that you and others are as anxious, as the truest anti-slavery advocates amongst us can be, for the abolition of slavery. To this point, the labors and sacrifices of many honored friends and brethren in America have long consistently tended. The period, I trust, is not far distant when their noble and Christian object will be accomplished.

It grieves me to think, that, whilst I am writing to you, there should be any danger of war and strife between England and America. God grant that matters may not be pushed to this fearful extremity! We are looking for intelligence from your country with great solicitude. I am rejoiced that there has been scarcely any mark of resentful feeling exhibited, and certainly no angry, rash desire manifested, by our people, for proceeding to hostilities. The nation has been much pained at what has been done. We think an act has been performed, which is not in accordance with the recognized laws of nations; that it ought to be disavowed; and that the men who were taken from the "Trent" should be given up. Your President and Government will surely listen calmly to the reasons which Earl Russell will submit to them in order to show that wrong has been committed against us; and, if on both sides there is a will to do what is just and right, all will be

well. Good men with us and with you will strive and pray for peace between two nations which have so much in common; which are so near alike; and between which there could not be *war*, without consequences most disastrous to themselves and to the world at large.

Most sincerely do I hope, that, when you write to me in reply, — and, if you can command time to give me a few lines, I shall be glad to hear from you, — you may be able to say that the dispute is settled, and that there will be no disturbance of the amicable relations of our beloved countries.

Believe me, yours faithfully,

WILLIAM JAMES.

Rev. J. F. CLARKE.

UNITARIAN CHURCH AT WASHINGTON.

[The following notice of our churches, and our church in Washington, which we cut from one of the New-York papers, will interest our readers.]

THE UNITARIAN CHURCH.

THIS church, which has passed through the ordeal which a faithful church must ever pass through, is now perhaps the most united and healthy in Washington. The Unitarians have always been more or less sympathetic with every side which stood for the dignity of human nature, — a theme which in this country has been rendered most fully by Dr. Channing, who was the uncle of the minister of the Washington Church. So fully was the spirit of this denomination on this side, that not one of its churches in all the disloyal districts has now a preacher. In New Orleans, Mobile, Nashville, Charleston, and Richmond,

- their churches stand silent, and rebuking by their silence the great wrongs of humanity there perpetrated.

The Washington Church is now united about one who has, in this his own country and in Liverpool, always defended the rights of man. He stands, now as ever, true and faithful, wise and careful; and the country may congratulate itself that this distinguished orator, when the war began, staid in Europe only long enough to deliver and print a lecture on the whole origin and significance of the rebellion, setting many a European thinker and reader right, then sped to this country, and was called to his watch-tower at the capital.

On Saturday, I had the pleasure of calling, in company with Mr. Channing, upon the President, who received us at a private hour. Mr. Channing opened the conversation with an appeal to the President to lead in relieving the country of slavery, — perfect justice being done to loyal slave-owners, — so fervent, calm, and eloquent, that his voice seemed to be falling out of the heavens. There were but three present; and the President's conversation was so frank and generous, that I shall not repeat a word he said: but I will say, that we left him convinced of his disposition to do right, whatever we may have thought of his views of the best way to put down the rebellion.

I was pleased by seeing and feeling the prevalence in the Cabinet, and among Congress-men, of a solemn and serious spirit, which alone is worthy of the emergency. I think the anecdotes and dinner-table skirmishes have ceased. I was several times reminded of the old St. Christopher, who began bearing a child over a small stream, and who, ere long, found himself striving with a vast flood, with a giant on his shoulders. May our nation, like the Christ-bearer, find the burden it now bears to be the savior from all evil!

OUT OF THE WEST.

WILL the editor of the "Monthly" allow me to supply one deficiency in Brother Collyer's account of the state of our churches in the West?

He omits to mention the "Church of the Redeemer," in Cincinnati. In the spring of 1859, several members of the Unitarian Church in Cincinnati requested their pastor to resign: other members of the society requested him to stay. The congregation seemed to be nearly equally divided; and finally the pewholders agreed, by a vote of twenty-eight to one, to sell the church, and to divide the proceeds between two new churches, — one to consist of the friends, and the other of the opponents, of the pastor. These votes were passed April 12, 1859. On the 16th, the new church, composed of those dissatisfied with the pastor, was formed, with a covenant whose preamble runs thus:—

"Believing in one God, our heavenly Father, the one proper object of supreme love and worship; and in his Son, our Lord and Saviour, Jesus Christ, the Mediator between God and men, and the anointed Redeemer of the world; in the revelation of God's will to man, as contained in the Holy Scriptures; in the divine mission, the death and resurrection, of Jesus Christ; and in the immortality of the human soul, — we," &c.

This church, calling itself "The Church of the Redeemer," has held weekly services from that time until the present; making efforts to supply itself also with a permanent pastor, and offering ample means for the support of those whom it has invited to assume that office. In both the cases in which a candidate has been invited to settle, some other church has seemed to him a more eligible field; and they are still a flock without a shepherd. That they should, under such circumstances, hold together three

years ; buy, and fit up, a good house of worship (still owning, as individuals, about one-half the old house) ; maintain a Sunday school ; hold frequent social parish gatherings ; engage zealously in enterprises of charity, both for the poor and for the army ; and maintain an ordinary congregation of respectable size, for the hearing of the word as preached by chance supplies, — is, I think, a very honorable thing to them, and a proof of the vital efficacy of Unitarian views in maintaining good works. Brother Collyer was probably not aware of the facts, or he would have mentioned them.

But perchance some reader may ask, “ Were they not schismatical in leaving the First Congregational Church ? ” I answer, No. The parties are so nearly equal, that each claims to be a majority ; and the proposition to sell, and divide the proceeds, came from adherents of the pastor. The law required one of the parties to retain the old name of the First Congregational Society (or the sale, which is not yet effected, would not be valid) ; and it was conceded that the adherents to the pastor should retain it. Very fortunately for them, one of the pewholders has contested the legality of the sale, and thus deferred it ; thereby giving them three years’ use, without rent, of a house belonging equally to members of the Church of the Redeemer and to them.

But as the parties are nearly balanced ; and as the present First Congregational Church hold new views, while the Church of the Redeemer hold the older form of Unitarian doctrine, — the latter, certainly, are not guilty of being seceders or schismatics. If Unitarians are justified in leaving Trinitarian churches, and assembling together to hear a purer doctrine, they are justified also in leaving any congregational church where doctrines are statedly preached which they deem (honestly, even if erroneously) further from the truth than even Calvinism. All honor to the men of Cincinnati, whether in the Church of the Redeemer or in the present First Congregational Church, who act, not

from the impulse of passion, nor under the guidance of prejudice, but from earnest, well-considered, and ever-present convictions of duty, and from heartfelt loyalty to Christ! Very cordially your friend and brother,

THOMAS HILL.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 13, 1862. — Present, Messrs. Hedge, Emerson, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Winkley, Sawyer, Nichols, and Fox.

On motion of Rev. Dr. Stebbins, Chairman of Committee on Western Correspondence, it was voted to present a copy of each of the publications of the Association to the Library of Union College, Merom, Ind.

The Committee on New-England Correspondence presented an application for aid, to the amount of fifty dollars, from the society in Athol, Mass.; and, as the appeal seemed to be a peculiarly urgent one, the Treasurer was authorized to pay to them the sum asked for.

The Secretary laid before the Board a letter from Rev. John K. Karcher, of Toronto, Can., asking for a donation of books to his parish library; and it was voted, that a copy of each of the publications of the Association be sent to him for that purpose.

As it was stated that the second edition of "The Soldier's Companion" was nearly exhausted, the Finance Committee were authorized to print another edition, whenever it should seem to them expedient.

NOTE. — It should be remembered by the readers of the above reports, that important business often occupies the time of the Committee, at their meetings, of which it is not best to publish any account. At this meeting of Jan. 13, for example, more than half of the time was spent in discussing such matters; and, though the report seems to indicate that but little was accomplished, such was not the fact.

INTELLIGENCE.

Mr. AUGUSTUS M. HASKELL, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the Barton-square Society, Salem, on Wednesday, Jan. 1. The following was the order of services: Chant, "Oh! praise the Lord;" invocation, by Rev. Edmund B. Willson, of Salem; selections from the Scriptures, by Rev. Charles Noyes, of Brighton; hymn; sermon, by Rev. Horatio Stebbins, of Portland; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; original hymn, written by Rev. William Newell, D.D.; charge, by Rev. James W. Thompson, D.D., of Jamaica Plain; right hand of fellowship, by Rev. Henry W. Foote, of Boston; concluding prayer, by Rev. George W. Briggs, D.D., of Salem; anthem, "God be merciful unto us;" doxology; benediction, by the pastor.

THE new church erected by the South Congregational Society, Boston, in Union-park Street, was dedicated on Wednesday evening, Jan. 8. The services commenced with a voluntary on the organ; which was followed by the anthem, "I will lift up mine eyes unto the hills." Rev. Henry W. Foote, of King's Chapel, offered the opening prayer, and read the eighty-fourth Psalm; the choir chanting the alternate verses. The Chairman of the Building Committee, Mr. Henry P. Kidder, then made a brief address. Rev. George H. Hepworth, of the Church of the Unity, read selections from the Scriptures, the congregation responding; after which, the act of dedication was read as follows:—

Minister.—To the glory of God our Father, to the gospel and memory of his Son, and to the communion and fellowship of his spirit,—

Congregation.—We devote and dedicate this church.

The dedicatory prayer was offered by Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church. The hymn, written by Charles Sprague, Esq., for the dedication of the old church, was then sung. Rev. Edward E. Hale, the pastor, preached the sermon from the text, 1 Cor. x. 31: "Do all to the

glory of God." The choral and hymn, "Hallelujah! praise the Lord," was then sung by the choir, assisted by the Orpheus Musical Society. The concluding prayer was offered by Rev. Frederic H. Hedge, D.D., of Brookline; and the services closed with a hymn, sung by the congregation, to the tune of "Old Hundred."

The Unitarian church in Dighton, Mass., having been thoroughly repaired, and greatly improved, at an expense of some \$2,300, was rededicated on Wednesday, Jan. 1. The following was the order of services: Chant, by the choir; reading from the Psalms, by Rev. Francis Le Baron, pastor of the society; hymn; prayer of dedication, by Rev. Charles H. Brigham, of Taunton; anthem; reading of Scriptures, by Rev. George F. Clark, of Norton; hymn; sermon, by the pastor; prayer, by Rev. George F. Clark; anthem; benediction.

Rev. ORVILLE DEWEY, D.D., closed his connection with the New South Society, Boston, on Sunday, Dec. 29, after four years' service as its pastor; the cause of his resignation being the state of his health.

Rev. THOMAS STARR KING has resigned his office as pastor of the Hollis-street Society, Boston; and his resignation has been accepted. When Mr. King left for California, in April, 1860, leave of absence for fifteen months was given him by his society, instead of accepting the resignation he then tendered; but in view of the success which has attended his ministry in San Francisco, and the present condition of public affairs in California, he feels it his duty to continue longer in his present field of labor.

Mr. JOSEPH B. MARVIN, a graduate of Antioch College, was ordained as pastor of the society in Toledo, O., on Friday, Jan. 10. The order of services was as follows: Voluntary, by the choir; prayer, by Rev. Robert Collyer, of Chicago, Ill.; reading of the Scriptures; hymn, by the choir; sermon, by Rev. M. D. Conway, of Cincinnati; silent prayer; prayer of ordination, by Rev. M. D. Conway; right hand of fellowship, and charge to the minister, by Rev. S. S. Hunting, of Detroit, Mich.; charge to the people, by Rev. Robert Collyer; hymn, by the congregation; benediction, by the pastor.

Rev. WALES B. THAYER, of Randolph, has accepted an invitation to take charge of the society in East Marshfield, Mass., for six months, commencing with the first Sunday in January.

Rev. JAMES WALKER, D.D., of Cambridge, has been chosen to preach the Annual Election Sermon before the Massachusetts Legislature, next year.

Rev. D. N. SHELDON, D.D., has closed his pastoral relations with the society in Bath, Me.; and has taken charge of a new Unitarian society in Waterville.

Mr. JAMES T. HEWES, a graduate of the Cambridge Divinity School in the class of 1861, has accepted a call from the Hawes-place Society, South Boston; and will be ordained on Wednesday, Feb. 19.

Mr. SAMUEL C. BEANE, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the society in Chicopee, Mass., on Wednesday, Jan. 15. The following was the order of services: Anthem; introductory prayer, by Rev. Francis Tiffany, of Springfield; selections from the Scriptures, by Rev. Crawford Nightingale, of Groton; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. Thomas T. Stone, of Bolton; hymn; charge, by Rev. John F. Moors, of Greenfield; right hand of fellowship, by Rev. Augustus M. Haskell, of Salem; anthem; address to the society, by Rev. William Silsbee, of Northampton; concluding prayer, by Rev. B. V. Stevenson, the Universalist minister of Chicopee; hymn; benediction, by the pastor.

Rev. GEORGE F. CLARK, formerly of Norton, has received and accepted a call from the society in Stow, Mass.

ACKNOWLEDGMENTS.

1861.

| | | |
|----------|----------------------------------------------------------------|---------|
| Dec. 24. | From Society in West Cambridge, for Monthly Journals | \$13.00 |
| " 26. | " Society in Dedham, for Monthly Journals . . . | 26.00 |
| " 27. | " Society in Leicester, for Monthly Journals . . | 8.00 |
| " 28. | " Society in Chicopee, for Monthly Journals . . | 10.00 |

ACKNOWLEDGMENTS.

95

1862.

| | | | |
|---------|---|--------------------------------------------------------------------------------------------------------|---------|
| Jan. 1. | " | Society in Belmont, for Monthly Journals . . | \$14.00 |
| " 2. | " | Rev. Dr. Briggs's Society, Salem, for Monthly Journals . . | 23.00 |
| " " | " | Society in Charlestown, N.H., for Monthly Journals . . | 12.00 |
| " " | " | Mr. Philemon Putnam, as a donation | 3.00 |
| " 3. | " | a friend in Boston, for Meadville Theological School \$60.00 | |
| | | For India Mission | 10.00 |
| | | " general purposes | 10.00 |
| | | " Army Fund | 1.00 |
| | | | <hr/> |
| " " | " | another friend in Boston, for Meadville Theological School \$50.00 | |
| | | For India Mission | 10.00 |
| | | " Army Fund | 5.00 |
| | | | <hr/> |
| " 10. | " | Young Ladies' Society connected with Rev. Dr. Hill's parish, Worcester, for Western Missions | 10.00 |
| " 11. | " | Society in Fairhaven, for Monthly Journals . . | 5.00 |
| " " | " | Society in Peterborough, N.H., for Monthly Journals | 8.00 |
| " " | " | Society at West Newton, for Monthly Journals | 10.00 |
| " " | " | Society in Peterborough, N.H., as a donation | 14.00 |
| " 13. | " | Society in Billerica, for Monthly Journals . . | 12.00 |
| " 14. | " | Mrs. L. L. Walker, as a donation | 3.00 |
| " " | " | Society in Leominster, for Monthly Journals . . | 26.00 |
| " " | " | Society in Northfield, for Monthly Journals . . | 8.00 |
| " " | " | Barton-square Society, Salem, for Monthly Journals | 30.00 |
| " 15. | " | two little girls, for Mr. Gangooly | 0.16 |
| " " | " | Second Society, Chicago, Ill., for Monthly Journals | 25.00 |
| " 17. | " | Rev. E. B. Willson's Society, Salem, for Monthly Journals | 37.00 |
| " " | " | Society in Augusta, Me., for Monthly Journals . . | 17.00 |
| " 18. | " | Society in Burlington, Vt., for Monthly Journals | 30.00 |
| " 20. | " | Society in Plymouth, for Monthly Journals . . | 15.00 |
| " " | " | Rev. S. W. McDaniel, for books | 5.00 |

ARMY FUND.

| | | | |
|---------|---|-----------------------------------------------------------------|------------|
| | | Amount already acknowledged | \$1,153.56 |
| Jan. 3. | | From Society in Troy, N.Y., additional | 1.00 |
| " " | " | friends in Boston (acknowledged above) . . . | 6.00 |
| " 8. | " | the ladies of Rev. J. A. Swan's Society, Kennebunk, Me. | 46.81 |
| " 15. | " | Rev. C. C. Everett's Society, Bangor, Me. . . | 50.00 |
| | | | <hr/> |
| | | | \$1,257.37 |

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address,—"Care of American Unitarian Association, Boston."

| Preachers. | Address. |
|----------------------------------------------------|-------------------------------------|
| Horatio Alger, Jr. | Cambridge. |
| G. W. Bartlett | Cambridge. |
| John B. Beach | Meadville, Penn. |
| La Fayette Bushnell, care of "Christian Inquirer," | New York. |
| F. L. Capen | Care of Barnard Capen, Esq. Boston. |
| William Cushing | Clinton. |
| J. H. Fowler | Cambridge. |
| Merritt E. Goddard | Cambridge. |
| J. L. Hatch | Boston.* |
| John W. Hudson | Springfield. |
| Lyman Maynard | Milford, Mass. |
| John Orrell | Boston.* |
| George Osgood | Kensington, N.H. |
| J. M. Peirce | Cambridge. |
| Thomas H. Pons | Boston.* |
| D. H. Ranney | W. Brattleboro', Vt. |
| James Richardson | Boston.* |
| Charles Robinson | Groton. |
| Ed. G. Russell | Cambridge. |
| George W. Stacy | Milford. |
| Livingston Stone | Cambridgeport. |
| L. G. Ware | Boston.* |
| Daniel S. Whitney | Southborough. |
| William A. Whitwell | Harvard. |
| J. Henry Wiggin | Montague. |
| George A. Williams | Deerfield. |
| Martin W. Willis | Nashua, N.H. |
| Samuel D. Worden | Lowell. |
| William C. Wyman | Brooklyn, N.Y. |
| J. C. Zachos | Cincinnati, O. |

ERRATUM. — In January number, page 13, line four from bottom, for "John xv." read "John v."

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[No. 3.]

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REV. JAMES FREEMAN CLARKE, Editor.

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TWO WAYS IN RELIGION.

A Letter to Rev. F. D. HUNTINGTON, D.D., Rector of Emmanuel Church, Boston.

DEAR SIR,—When I saw your tract with the title, “Two Ways in Religion,” I hoped that it might contain some original and striking views bearing on the religious condition of our community. Having been so long a Unitarian minister, and being now a Trinitarian minister, I trusted that you would show us how we could retain all the truth and good of the first, and yet add to it some special good derived from the second. I hoped you would show that you had lost nothing of the freedom of thought and moral earnestness belonging to the Unitarian body, while adding to it the deeper piety and more living faith claimed for themselves by Trinitarians. A man that has seen *both* sides ought to know more than *either* party who has seen only his own. He should realize in himself what the poet desires:—

“Keeping the old with truth to the end,
Taking in the new like a welcome friend,”—

he should be able to help both forward by seeing further than either. *Such* change is progress. But he who has to throw away all his past, in order to get any thing from the future, is no better than a child, who, with a handful of apples, drops one while trying to get another. Such change is the oscillation of the pendulum, not the progress of the man.

The title of your tract also interested me, — “Two Ways in Religion.” It touched a subject I had long deemed important. I hoped now to see a full discussion of it. There *are* “two ways in religion,” and, as I think, *only* two ways that deserve to be called so. That is, there are two ways which men, equally serious, conscientious, and earnest, may feel bound to take. These are the way of Truth and the way of Good. One man says, “I will seek first for Truth; for whatever is true will certainly do good.” The other says, “I will seek first for Good; for whatever does good must be true.” Both these principles seem sound; and yet it is evident that both may be carried too far, and pursued too exclusively. The one, pursued exclusively, may make me a *fanatic*: the other, pursued in the same way, may make me a *Jesuit*.

If I say, “Whatever is true will do good; and therefore I will follow truth (or what seems to me to be truth), regardless of consequences; I will not care, though I seem to be doing harm; I will sacrifice all apparent expediency to my principle; I will carry out my idea, though in doing it I break the hearts of those I love, shock the feelings of the community, overturn the foundations of society, and shake the most holy institutions,” — then I may become a fanatic. And what has cursed mankind more than fanaticism? Certainly truth must always, in the long-run, do good. But what *I* think to be truth may not always turn out to be so. I may be mistaken; and therefore, when

what I think truth seems to be doing harm, I am bound to wait, to revise my investigation, and re-examine my facts and my inferences.

On the other hand, if I say, "Whatever does good must be true; and therefore I will accept, without criticism or examination, every doctrine and creed which seems to have borne and to bear good fruits; I will shut my eyes, repress my doubts, stifle all questions, and follow blindly the good men whom I see at work; I will make utility the standard, and call every doctrine true which piety and benevolence assert to be so,"—then I grow false in my inner soul. I put error for truth, and darkness for light. I refuse the light God sends, and which he means me to receive. I take away the key of knowledge, and make progress impossible; for all progress must come from new sights of truth which God sends to his children. I must also call things true, when I do not *see* them to be so, because I choose to do it. I therefore virtually "tell lies for God." I become a Jesuit, and corrupt morality and religion at their very centre.

This is the real question in religion. It is not a question as between sects and parties, but as between antagonist tendencies of character. Some people are made to lay more stress on truth than on good: others are made with an opposite tendency of soul. Different churches, it is true, like different individuals, lean in the one direction or the other. Roman Catholics usually love Good more than Truth, and so tend to Jesuitism. The Jesuits may be driven out of the Roman Church; but they return again, and once more become the leading order, because they represent most fully the general tendency of the Catholic community. On the other hand, the Protestant Church, as a whole, loves Truth more than Good, and so tends to fanaticism. Fanatical parties, fanatical minds, pushing

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doctrines to extreme results, are always the leading parties and men in Protestant communities.

Nevertheless, the question I have stated is one which divides individuals as well as sects. It has been said that every man who thinks is born either a Platonist or an Aristotelian. So, likewise, every religious man is born with a leaning either to use or to conviction.

The importance of the question shows itself at the very beginning of the religious life. The soul longing for God asks, "What shall I first do? what shall I first seek? Shall I begin with the heart, or the life? Shall I do good that I may become good? or shall I become good that I may do good? Shall I ascend from morality to piety, or descend from piety to morality? — begin with faith, and go to works? or begin with works, and go to faith? Shall I improve myself that I may do good to others? or do good to others that I may thereby grow better myself? Shall I join the Church, and use its outward means of prayer, sacraments, and the like, that I may get a new heart? or strive for a new heart that my prayers and works may be really religious and not empty forms? Shall I reform my conduct, that God may forgive me? or shall I seek and find God's forgiving love, that, in the joy of that forgiveness, I may render him a truer service? O Dr. Huntington! if you had, in an earnest and candid spirit, and with the genius God has given you, helped us to the solution of *these questions*, what ineffable good might you not have done! — for these are the questions which knock at the doors of our hearts and at the doors of the Church. The Age, greatest of reformers, has nailed these theses on the doors of the Church of our day, on *this Eve of All Souls*; for we have reached the Feast of ALL SOULS, — the days in which the reverence due to every soul of man begins to be realized. These are the questions which must be answered.

Unfortunately, you have not attempted the solution of them, but have gone back to discussions of much less interest and value. I shall not be doing you injustice, I suppose, in saying that it is the object of your tract, "Two Ways in Religion," to show that the religious system of Unitarians is wrong, and that of Trinitarians right. It is true that you do not name Unitarians; but you mean to be understood as pointing at them. I do not think that any thing is gained by this reticence. It is no worse to be called by name than to be pointed at with the finger. The object of your tract is to show that Unitarianism is all wrong, and Trinitarianism all right: and as it is said that ladies sometimes put the most important part of their letters in the postscript; so, perhaps, one purpose of the tract is conveyed on the last page but two, where you describe the pre-eminent excellences of the particular sect to which you at present adhere.

Now, I do not say that there is any thing improper in this purpose. Much as I wish that you might have dedicated your powers and used your position in a more essential discussion, I admit it was natural for you, and not wrong, to entertain this one. Believing Trinitarianism the one thing needful, it was natural for you to try to make others believe it too. Thinking that men are to be saved by moving out of one system of doctrine into another, out of one church into another, it was natural to endeavor to make them do this. Besides, it was very natural that you should wish, in leaving the denomination you once served for a new one, to try to bring over some of your old friends with you. Ambition is not quite extinguished, even in the bosom of saints; and a deserting general, who comes over attended with followers, is much more welcome than one who comes alone.

But one is sorry to see a mind and heart like yours give

up to party what was meant for mankind. You were sent into the world to make converts to God, not proselytes to a creed or a sect; and I must indeed believe, that, in your pulpit and parochial labors, you usually have a higher object than appears in this tract.

Yet I do not propose to contradict all the charges you bring against Unitarian doctrines and methods. I am a Unitarian, on full conviction; and see no probability of ever being changed. You cannot make a Trinitarian of me by your arguments; for, though a Unitarian, I believe in the true Trinity quite as much as you do. In fact, your Trinity, compared with mine, seems to be very indistinct and vague, — fading away into a colored fog of rhetoric. You cannot convince me of the Deity of Christ; for I see as much of God in Christ as you seem able to show me. You present me a doctrine, when I already have the reality. You beg, with tears, that I would accept a certain formal statement *about* Christ, when he has long been to me the sacred channel through which God descends into my heart.

But, though a Unitarian, I see many faults in Unitarianism, and am glad to have them pointed out. I welcome any just criticism you may be disposed to make on our shortcomings. It is very desirable to see our faults and errors; and he is our best friend who points them out. Past and present Unitarianism is very open to criticism. I, at least (forgive the egotism which an epistolary style induces), have always felt the jejune character of much in our writings, and the want of depth in many of our statements. In my early youth, Priestley and Belsham were my aversion; Coleridge and Jeremy Taylor, my masters. Such sincere writers as Channing, Walker, and Henry Ware, have, indeed, been very dear to me; but not more so than such earnest writers as Bushnell, Beecher, and

Robertson. Like yourself, I have gone as far as Romanism for helps in piety ; and, for systematic study of doctrine, have looked as well to Aquinas as to Schleiermacher. Especially do I turn and return to the Apostle Paul, to Augustine, and to Luther, for my best religious insight and suggestion. The doctrine of justification by faith seems to me as to them, and has so seemed for twenty years, the article of a standing or falling church.

Why then, you may say, with these leanings towards Orthodoxy, do you not follow my example, and accept some Orthodox creed, and join some Orthodox communion ? Shall I tell you the truth, dear brother ? It is because I do not see Christ among you so plainly as I see him where I am. It is because you give me the shell instead of the kernel, the form instead of the substance, a profession instead of a conviction, an outward assent instead of an inward reality. I want to *see* God manifest in the flesh ; and, instead, you present me with some theory about him. I wish to feel the love of my dying Saviour, and you proffer me a cold doctrine of the atonement. What I long for and pray for, daily, is a greater access to Christ, — my Master, my Saviour. Help me to this, O my brother ! and I will bless you for ever. But it grieves and chills my heart to find, that, instead of this, you are merely laboring, with intense energy, to build up a party and strengthen a creed, — “compassing sea and land to make one proselyte.”

Examine yourself, and see if it is not so. Suspend, for a few days, this whirlwind of exciting labor ; make a Catholic “retreat ;” go into your closet with your Master alone ; and then, in his presence, ask yourself whether your real aim is to make proselytes to a party, or to make converts to God.

I ask you to do this in the interest of your own soul, and

the interest of Christ and his church, not in that of Unitarianism. You had better not return, under any circumstances, to the Unitarians. You never belonged among them, and never could feel at home among them. "Friend, go up higher." Go to a higher plane than that of any sect or party, whether Liberal or Orthodox. Be not a Churchman, but a Christian. Build with the gold, silver, and precious stones of solid spiritual truth; not with the wood, hay, and stubble of formalism, ritualism, literalism, and dogmatism. So shall you be blessed in the last day by the Master, — your Master and mine, — whose words are spirit and life.

It is very painful to see one, who has been face to face with the grand future of Christianity, turn back to its past. All signs indicate the coming of the Son of man to establish a new church, which shall include all the good of all the old ones. Your tract seems to say that you have no faith in any such coming. You accept all the old doctrines, and all the old forms, as though they could "make the comers thereunto perfect." You admit, indeed (p. 9), that the language used by the Orthodox is sometimes a little artificial, and might be improved; but you do not say that any point of Orthodox doctrine can be regarded as capable of improvement. As it stands in the creeds manufactured by uninspired men two or three hundred years ago, so let it stand for ever. You do not believe in "the bringing-in of any better hope" than that furnished us by John Calvin on the one hand, and Archbishop Laud on the other. We are to swallow, without hesitation, the old draught of doctrine against which our fathers protested, argued, and triumphantly contended. We are invited to take on our shoulders the very same yoke which they were unable to bear. It is not to be loosened or lightened in any particular.

But this position of yours seems to me to imply a want of faith in Divine Providence. Was it only human will, in your opinion, or only blind chance, which caused the rational movement in New England? Do you think that God, without whom not a sparrow falls, permitted for no good end, and for no just cause, such a great movement of the human mind? Had he nothing to do with the raising-up of those great and good men who have left on everlasting record their solemn protests against the doctrines of Orthodoxy? Was it without any reason, that Channing and Ware, and all their brethren, became dissenters from the ancient creeds of Christendom? I cannot read history so. Granted, that their protest may have had also its defects and imperfections. I must still believe that God sent them to do a work, and helped them in the doing of it; and that we, their children, instead of ignobly abandoning all that they have contended for, should, with careful and conscientious thought, hold fast to their truth, while we admit their error: otherwise, all they have done becomes vain through our weakness and wilfulness.

In all discussions concerning theology, two principles are to be maintained. First, that all systems, widely received and long retained, must have a substantial element of truth. Doctrines which have been held by the majority of the Church during many centuries, as important to their life, cannot be wholly false. Hence we may safely assume, that in the doctrines of the Incarnation, the Atonement, the Trinity, Total Depravity, &c., there is some essential truth. But, secondly, every doctrine, which, though widely received and long retained, has constantly excited the opposition of intelligent and conscientious persons, must contain some error of statement. Substantially true, it must be formally false. All such doctrines, therefore, need a re-examination and a restatement. But this is the case

with the Trinity and its affiliated doctrines. They have constantly excited the opposition, not of the ignorant, irreligious, and vicious, but of the most pure, conscientious, and intelligent minds. They have tormented some; they have alienated others; they have driven tens of thousands away from God and from Christ; they have been the fruitful mothers of infidelity, indifference, and despair.

Hence it was, that the Unitarian reform became necessary. If it fails of its work, — if it is defeated by Orthodox opposition, — another more terrible and sweeping reform will take its place. Orthodox doctrines can only be maintained by being improved. In their past and present form, their reputation has been fatally damaged: they have been proved irrational, unscriptural, and irreligious. It is not by a change of language that they can be rehabilitated in the faith of mankind. Not by means of a handsome rhetoric are they to be made acceptable; for the fault is not in their rhetoric, but in their logic. They may be disguised in cloudy veils of sentiment, or borne forward in a swift current of eloquence: but at last men ask the fatal question, "*What do you mean by all this?*" and then all the old defects re-appear.

We charge against the Church doctrine of the Trinity, that it is, —

1. Unscriptural.
2. Unintelligible or irrational.

That it is unscriptural, appears plainly enough. Not only the words "Trinity," "Triune God," "God the Son," "God the Holy Ghost," "Threefold Personality," &c., are nowhere found in Scripture, but the idea of the Trinity is not found there. It is nowhere stated, in any kind of language, that there are three persons, three hypostases, three distinctions, three any things, in the Divine Nature. The nearest approach which can be found to a statement of

the Trinity are these: (1.) The baptismal formula, where the Father, Son, and Holy Ghost are mentioned. But it is not said, in this verse, that the Son and Holy Spirit are Divine Persons; nor is it said that the three make one God. (2.) The apostolic benediction, 2 Cor. xiii. 14. In this, again, Jesus Christ, God, and the Holy Ghost, are mentioned together; that is all. (3.) The three witnesses, 1 John v. 7. But no scholar, at the present time, would quote this passage in support of any thing.

The doctrine of the Trinity is therefore unscriptural. It does not, indeed, follow from this, that it is not true: but it follows, that it is not an essential doctrine; for, if the New Testament is a *revelation*, it must certainly reveal somewhere, in plain language, every thing essential to man's religious life.

We object, again, to the Trinity, that it is either unintelligible, or, if intelligible, irrational. The Church, and you yourself, usually prefer to take the first horn of the dilemma. Occasionally, some honest and daring, but incautious spirit, like H. W. Beecher, takes the other side, and teaches plainly a Trinity of three Gods. But the Church usually declares the doctrine a mystery; that is, an unintelligible doctrine.

Then we say, If unintelligible, it is incredible. We cannot believe a doctrine which we cannot understand.

To this you reply (following the beaten track), by telling us, through five or six pages, that we believe many things which we do not understand; that is, — as you adroitly explain, changing the issue, — of which our “understanding is unable to take in all that they seem to signify.” Of course we do; but, my dear Dr. Huntington, this is not the point. It is not necessary to argue with us, through so many pages, to convince us of that.

The point is, that, though we believe many facts and

doctrines which fade away into mystery, *it is always the intelligible part which we believe, never the unintelligible.* Our belief goes just as far as our intelligence: when our intelligence stops, our belief stops with it.

Take your own illustrations, and you will see the truth of this. You say (pp. 12 and 13) that we do not understand how the mind acts on the body, so as to produce the motion of the arm or foot. I reply, that, consequently, we do not believe any thing as to the way in which the mind acts on the body.

You say that we, nevertheless, believe the fact, that the mind does act on the body. I reply, The fact *that it does* is perfectly intelligible, and therefore we believe it.

What we believe, therefore, is the *fact*, which is intelligible: what we do not believe is the *mode*, which is unintelligible.

You say, again, that we do not know what brings a tree from an acorn. What is light? Why do different substances reflect different rays of light? I reply, that, consequently, we have no belief in regard to these things. We do not believe any thing about the cause of growth in an acorn, about the nature of light, or the cause of reflections. What we believe is the perfectly intelligible and comprehensible statement, that an acorn grows, that light exists, that substances reflect it.

It is almost time, one would think, for grave divines and teachers to cease from sophisticating themselves and others by such very simple fallacies as these. We have all our life been hearing learned doctors defend the Trinity by saying, "You do not understand how a blade of grass grows, and yet you believe it." And we have been all our life replying, "The statement, that a blade of grass grows, is a perfectly intelligible statement, and we therefore can believe it: the manner in which it grows is unintelligible, and therefore we do not believe it."

I assert, Dr. Huntington, — and shall be glad to maintain the position against any thing you are able to write or to say, in public conference or in private conversation, — that it is not in the power of the human mind to believe an unintelligible proposition ; that any proposition is unintelligible, if any essential term of it is unintelligible ; and that the Church Trinity, as usually taught, and as taught by yourself, is such an unintelligible, and consequently incredible, proposition.

Nor do I believe that it is a religious act, or that it promotes reverence for God and his word, to teach that he has revealed an important doctrine in such a way that it is unintelligible to the human intellect.

Passing by all this, however, for want of space, and because we have already discussed it in other places, I come to another of your assertions, in regard to the doctrine of the Atonement.

You say (p. 27), “ Careful thought will disclose weighty reasons why our violations of God’s plain and holy law should not be pardoned simply on repentance and amendment. That does not honor his law. Even human governments could not be administered on a principle so lax as that. A strange law that would be, which every subject might violate at his pleasure, without punishment, without any suffering anywhere set over against the crime ; all obligation and penalty being immediately discharged when the criminal should begin to be sorry for his sin, and turn from it ! Any sound judge or statesman would tell you, that, on such a principle, a government would be impossible ; ” &c.

Now, in my judgment, “ careful thought ” shows no such principle as is here laid down, but just the opposite.

Many years since, an Episcopal minister, of great piety and active goodness, said to the writer, “ I have been

teaching, all my life, that it would not do for God to forgive sin on the simple condition of repentance and amendment; and, to my great surprise, I found, last week, that he actually *did* that which I have asserted he could not do. I had asserted, that to promise pardon on the simple condition of repentance, without the atonement, would make men think lightly of sin. But I chanced to open my Bible at Ezek. xviii. 21, 22; and I found that God, by his prophet, did actually offer pardon on those very terms. Nothing is there said of an atonement; nothing could be known of it by the sinner. I was amazed at the error in which I had continued so long; in which I had been instructed so carefully, and had instructed others."

Do you mean to teach, Dr. Huntington, that the Prophet Ezekiel did not honor the law, when he taught, that, if the "wicked man turned from his wickedness," he "should save his soul alive"? — "Ah!" you say, "he had a foresight of Christ's atonement." Suppose he had (of which we have no evidence): *he says nothing about it to his hearers*; and it is the bad effect of the doctrine on them which you assert.

You call this principle, announced by God through his Prophet Ezekiel, and taught again by Jesus in the parable of the Prodigal Son, "a lax principle" of government. Why "lax"? Because it makes forgiveness too easy. But I do not see how it is any easier for the sinner, on our ground (that is, the ground laid down by Ezekiel), than it is on yours. We say to a man, "If you commit sin, you shall be forgiven, on the condition of repentance and reformation." You say to him, "If you commit sin, you shall be forgiven, on the condition of repentance, reformation, and belief in the atonement." How is one any easier than the other? Why is the one doctrine, in its practical influence on the world, any more lax than the other? If a

man was about to commit a sin, because he knew he could be forgiven for it on subsequent repentance and reformation, would he be deterred from it by being told, that, in addition, he would be obliged to believe in the atonement? And, if not, how is our doctrine more lax than yours?

You say, my dear brother, that no human government could be conducted on our basis. Could it be conducted any more easily on yours? According to your principle, the method would be, not to have the criminal punished, but to have him told that some one else had been punished in his place already. Suppose the Legislature of Massachusetts should enact that no punishment hereafter should be inflicted on any criminal who should repent, but that some one else should suffer in his place: would it be so *very easy* to conduct a human government on *this* Orthodox principle? I do not think that "any sound judge or statesman" would say so. Governing human States on the principles of Calvinism would not be any easier than governing them on the principle of the parable of the Prodigal Son.

You say that this principle of pardoning on the ground of repentance "does not honor the law." This also I have heard said a hundred times; but I shall hear it said a hundred times more without believing it. "Careful thought" shows me, that in no way can God's law be so honored as by the sincere repentance of the sinner, by his confession, and amendment of life. All true repentance includes confession and amendment. If all the sinners in the universe should repent, and turn to God, and do works meet for repentance, would not that honor God's law? If all the devils in hell should, with one accord, lay down their rebellious arms, and confess their sin, would it be no honor to the Divine law? Punishment does not honor the law half so much as repentance. Even the laws of a human State

would not be so much honored in that State, if half the citizens were rebelling against them, and kept forcibly in prison, as though they should all, of one accord, begin to obey them. Which would most honor the United-States Union and Constitution, — for the rebellious States to be conquered, and held by force of arms; or to have them return voluntarily to their obedience? Certainly, the last. In fact, punishment does not always honor the law at all: it sometimes merely honors the power of the government. Any *strong* government can punish those who disobey its mandates; but such punishment does not honor the law, but often disgraces it. Punishment, in itself, has not any power of making law honorable. It may cause it to be outwardly obeyed, while inwardly it is hated. But repentance and confession are the best and fullest testimony that can be borne to the justice and righteousness of a law.

Indeed, if human courts had the power which God has, of reading hearts, they also might forgive, as God does, on the simple condition of repentance; only punishing, as God does, those who persist in sinning. There could not be any greater safety for society, than for all criminals to be converted into good men. Nor is it true, that "all punishment and suffering" is done away thus; for "there is no peace to the wicked." While we sin, we must always suffer.

I think that you have sometimes deceived yourself in the haste of argument. You often shift the issue in a way which would be sophistical if done intentionally, but, being done carelessly, is only fallacious. You tell us (p. 33), "You say that it is enough to preach a morality and piety which excludes the ideas of a triune God, an atoning sacrifice for the pardon of sin, and a gracious renewal and sanctification by the personal act of the Holy Ghost. We make our reply by putting into your hands the Bible. That

is our charter; that is our authority: we have no other." But now it happens that there is nothing in the Bible, from one end to the other, about "a triune God," "an atoning sacrifice," or "a personal act of the Holy Ghost." None of these terms are there. If then, as you say, you have no authority but the Bible, *where do you get these terms?*

Directly, you go on thus: "If you still venture to say that these terms — 'justified by faith,' 'the grace of Christ,' 'pardon and peace by the cross,' 'atonement,' 'remission of sins' — are strange and useless, we can only bid you pause once more, and listen," &c.

But, Dr. Huntington, how did you contrive to substitute these scriptural terms, which we *do* accept and believe and use, for those others, which are not scriptural, and which we reject? By what adroit "prestidigitation" do you substitute "justified by faith" for "triune God," and "the grace of Christ" for "an atoning sacrifice"? Do not we, as well as you, teach the "grace of Christ"? Do not we hold to the doctrine of "justification by faith"? Surely we do. Did not you, during the long years that you were a Unitarian minister, ever preach of "justification by faith," or of "the grace of Christ"? If you did not, you differed therein very much from many of your brethren. We do not preach as often on these terms as some others; but we mean to give them their proper place in the right division of the word of truth.

I observe that you are not accurate in your quotations from Scripture. I have noticed the following misquotations in your tract: —

(1.) Page 8, you have this passage, all in quotation-marks, as from the Bible: "There is an altar, whereof they have no right to eat which serve only this tabernacle of

the moral law." The text is Heb. xiii. 10; and the words, "of the moral law," are added by yourself, you also changing "the" into "this." You may thus mislead your readers by making them suppose that "the tabernacle" means the moral law; which meaning is only your own "private interpretation."

(2.) On the same page, you have, in quotation-marks, the words, "What shall I do to be saved, with this great salvation?" There is no such passage in Scripture.

(3.) On page 25, you say of Christ, that he absolutely affirms that he has "all power, both in heaven and earth." The word "both" you have inserted. Moreover, Christ does not say (Matt. xxviii. 18) that he has "all power," &c.; but says, "All power is given unto me in heaven and in earth." You have mutilated the text by leaving out of it the very essential words, "IS GIVEN UNTO ME." You have taken them out, and closed up the words before and after them in your quotation, without any indication of the omission. Now, you put your tract into the hands of young people, and of others not acquainted with the details of Scripture language; and by this omission you may persuade them, that the text, in which Christ declares that *all the power he has is derived power*, proves him to be God. My brother, is not this handling the word of God improperly? This text, as it stands in Matthew, is a perfect proof that Christ is *not* God: for it asserts that *all the power he has* is derived; and it therefore proves him to be a dependent being. But, by your method of quotation, a passage in which Jesus carefully teaches his dependent and derived character is made by you to teach just the contrary.

(4.) Page 26, you say that an evangelist expressly asserts that Christ, the Word, was, "in the beginning, with

God, and was God." You have here put together, as one quotation, parts of two verses, or else have omitted a part of one. The passage, properly quoted, would have shown, that, while the apostle said that "the Word" was God, he did not say that Christ was the Word. This is an assumption of your own. The passage does not teach that Christ is God; but it teaches that "the Word," which is God speaking, was in nature, in the soul, and lastly in Jesus Christ. This is consistent: but, according to your view of the passage, the apostle asserts, in the first verse, that Christ is God; and, in the eighteenth, declares that "no man hath seen God at any time." But as he himself, and thousands more, *had seen Christ*, it is evident that he did *not* mean to say that Christ was God.

(5.) Page 26, you say, "Jesus himself said he was before Abraham,—the *I AM*."

But, in my copy of the Bible, it is not so written. Jesus does not say, "Before Abraham was, *I am the I AM*;" but simply, "Before Abraham was, *I am*,"—meaning, no doubt, "I am the Messiah." I say, *no doubt*; because that which Abraham saw was the "day" of Christ,—that is, the Messianic time. This he saw in prophetic vision; and he *could* see it, because, before he was born, Jesus was ordained in the Divine Counsel to be the Messiah. The text, therefore, must mean that Jesus was appointed to be the Messiah before the time of Abraham, because such fore-ordination would explain how Abraham could see his day; but his pre-existence before Abraham, either as God or in any other way, would not explain it.

(6.) Pages 30 and 31, there is a long quotation from the Epistle to the Ephesians, from which several lines are omitted, without any notice of the omission. Your quotation, commencing Eph. ii. 12, goes on at ver. 14 thus: "For

he is our peace, who hath abolished in his flesh the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross. For through him we both have access by one spirit unto the Father." In this quotation, you omit the following passages after the word "peace." You omit, "who hath *made both one, and hath broken down the middle wall of partition between us; having,*" &c. Again: after the word "flesh," you omit, "*the enmity;*" and, after the word "cross," you omit, "*having slain the enmity thereby; and came, and preached peace to you which were afar off, and to them that were nigh.*" Why you have made these omissions seems to be the fact, that the passages omitted show the apostle was speaking of an atonement between Jew and Gentile accompanying the reconciliation of both to God. The "peace" is between Jew and Gentile, and the enmity slain by Christ's cross is the enmity between Jew and Gentile. (See Locke and Olshausen on the passages. Both these commentators — one a Unitarian, and the other Orthodox — refer this atonement to the reconciliation between Jew and Gentile by the abolition of the ceremonial law.)

It may, perhaps, be said, that these misquotations of Scripture are trifling. Trifling as they may be, they ought not to have been made by one who reproves his brethren for want of proper respect to the exact and literal utterance of Scripture. On page 21, you say, "But take up that Book just as it reads, whole, unmutilated, unpervverted; just as it was before irreverent hands began to tamper with it, and to shape it to human systems;" &c. And on page 20, speaking of your favorite doctrines, you say, "Can you get these doctrines away from the Bible, *except*

by altering and accommodating plain language ; modifying here, and omitting there ; explaining out some things, and explaining in others ?" (the Italics are ours.) Would any one imagine, that, while writing these words, you were yourself "altering and accommodating ; modifying here, and omitting there" ? You quote a passage to prove Christ omnipotent, because he is said to have "all power in heaven and earth ;" and prove it by omitting the words which show that all his power in heaven and earth is *derived*, and not independent power, — that is, all "given him" by God. You quote another passage to prove an atoning sacrifice by the cross of Christ, and do it by omitting the words which show that the enmity slain by the cross is that between Jew and Gentile, and not the enmity between man and God. To one who rebukes others for altering Scripture to make out an argument, and then, in a tract of forty-two small pages, makes at least *six* misquotations, — by two of them making out his argument, — we might say, "Cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

I am far from supposing, that, in thus misquoting Scripture, you had any intention to mislead. I merely suppose, that, in the heat and hurry of your purpose, you do not attend sufficiently to exactness of detail. We are all liable to this influence. Very likely, we have all done the same thing some time or other. But we ought to guard against it ; for it cometh of evil. It is because, at the time, we are thinking more of an immediate purpose than we are thinking of the truth. Therefore it is best to keep each other careful, by pointing out, each to each, when we have thus failed of accuracy.

In the remainder of your tract, I see nothing important to be discussed, though much might be commented upon.

When you pity some of us for being embarrassed by "an inevitable association with others who go far beyond" us in denial, you seem to forget your own much closer association in the Episcopal Church with such writers as the authors of "Essays and Reviews." If we Unitarians, who profess no responsibility for each other's opinions, are under "a fearful responsibility" for those who agree with Theodore Parker, under how much more fearful a responsibility are not you for those in your church who sympathize with Oxford-Episcopal professors like Baden Powell and Benjamin Jowett!

You dwell as usual, in this tract, on the amount of outward works done by those who believe in the Trinity and kindred doctrines. They, you say, have done all the great and wonderful works which have been done in the Church. They have carried on "missions," and compassed sea and land with missionaries. They have organized "great churches," originated "great movements," accomplished "great reformatations," &c.

True. But, what you say to us, the Roman Catholic says to you. If these arguments should induce us to join you, they should induce both you and us to go further, and become Roman Catholics; but, when the Romanists urge these arguments, you have an answer ready. You say, "Outward works by themselves, however great and astounding, are not enough to convince us of the truth of the doctrines from which they seem to proceed; for Jesus tells us, that, in the Day of Judgment, many will say, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you.'" You say again, to the Romanist, "Missionary zeal cannot prove the truth of doctrine; for the Lord tells us

of those who compass sea and land to make one proselyte, who only make him worse, not better, after all." The Master always tells us that it is quality, not quantity, for which he asks, — two mites, given in the right spirit; one hour of faithful service; a little ointment, offered in grateful love. It is the spirit which vitalizes: the flesh profits nothing. The great body may be a dead body, as far as Christian life is concerned: the multitude of works may be dead works. The Lord is seldom in the whirlwind of excitement, or in the fire of heated feeling, but always in the still small voice of innermost conviction and purest personal love. It is not a "great" building which he asks us to build, but to build with right material; not with wood, hay, and stubble, but with gold, silver, and precious stones.

What is, then, the true spirit of Christ, which makes all works, great or small, to be truly good works? It is love, — love to God, and love to man. The *fear* of God may drive men to do a good many works; *conscience* may drag them to do many more: but it is only LOVE which can make them do what is really good. God wishes us to love him, and do for love whatever we do.

And, now, do you not know that many of these great and astounding works, which you so admire, are done by men who are driven to do them by the fear of everlasting punishment in hell? You yourself teach this doctrine. You teach the young men and young women under your charge, that the good God will damn to everlasting perdition all who are not converted in this world. This is the character which you ascribe to God. He is not a Being whose mercy endureth for ever; but he is a Being whose mercy endures only some seventy years or less. At the end of that time, if death catches you impenitent,

there is no more mercy left for you in the Divine Nature, — nothing but a certain fearful looking-for of judgment. The doctrines of the Church to which you so cordially invite us declare that no unconverted or unbelieving person, dying so, can possibly be saved, but that each goes to hopeless and never-ending suffering. They may be heathen, who have never heard of Christ; they may be heathen in our midst, educated from childhood to sin. No matter: if they die unconverted, the doctrines of your Church, and of all Orthodox churches, teach that God will damn them for ever. More than this, however you may shrink from saying it: your doctrines compel you to believe the same of all infants, dying before they could have an intelligent faith in Christ. They are born totally depraved; they cannot have been converted: consequently, they go to everlasting torment. Some of you, who believe in “regeneration by baptism,” will make an exception in favor of baptized children; that is, you believe that God is a Being who will torment for ever all little children who die in infancy, except those whose parents happen to be Pedobaptists, and who, therefore, have had a little water put on their foreheads, with certain sacramental words.

These, Dr. Huntington, are the fatal heresies; for these, if believed, tend to destroy in the human soul that love of God which alone is salvation. No one can love an arbitrary, an unjust, or a cruel being. Every doctrine, then, which attributes such qualities to God, undermines the corner-stone of salvation. But now you ask us to “try” these views; to “treat them as if they were true;” to “go where they are held and proclaimed;” to “worship where they are the life and spirit of the worship.” We reply, that we dare not do it. It is unsafe. We are afraid of risking our souls in that dark atmosphere. We are afraid

of losing our faith in our dear Father, and seeming to see in his place an arbitrary and vindictive Being. It may not always be so; but there is such a danger, and it is a vast one. I who write these lines have again and again heard with my ears the pathetic accounts of those whom Orthodoxy had driven from God, through long and dreary years. It was Orthodoxy which made them to live without hope and without God in the world. Let us trust, Dr. Huntington, that your religious education among Unitarians will save you from leading souls away into these fatal errors. Let us hope that you will not be logical enough to carry out your new belief into its legitimate conclusions.

We, meantime, indifferent to names and words, careless about the success or the failure of denominations, will cling to that article of the standing or falling Church, "justification by faith." We will still seek salvation, not by reliance on human works, but by trust in the infinite, unbought grace of the dear Father and Friend, who sent his only-begotten Son, not to condemn the world, but to save it. We will hold fast to the apostles' faith, that every knee shall bow, and every tongue confess Christ to be Lord, to the glory of God the Father. We will believe that all enemies shall be at last subdued under him; and that then the Son himself shall be subject to Him who did put all things under him, that God may be all in all. Believing thus in one God, and one Mediator between God and man, — the Man Christ Jesus, — we believe with the great host of the redeemed, on earth and in heaven.

I have written these things with great frankness, and have used much plainness of speech; but I hope I have not written with any "bitterness or partisanship:" if I have, I am sorry for it. And so, brother, farewell.

Yours in Christ,

J. F. C.

CHARACTER OF NEGRO RACES.

[The following discriminating view of the negro character has been handed us for publication. It will probably be admitted to be true, in the main, by most observers.]

PHYSICALLY, negroes are of races differing as widely as those of the whites. Those of crooked spines, and shin-bones resembling a harness-collar, with baboon heads and faces, are patently inferior to others of quite a different structure; a difference that seems to have no necessary connection with color, but chiefly with organization. It is quite as noticeable as that between Irish, Yankee, and French. Inferiority of organization seems to be the basis and warrant of inferiority in other respects, rather than color.

This admitted, negroes can no more be spoken of as one people than the whites. At the South,—and especially in Virginia, for so many years the great breeding and trading State of the Union, so far as slaves are concerned,—this matter has been well understood, both in the household and at the auction-block. Those who share largely in the blood of the whites are preferred for the household and for trades, and command the highest market-prices. Still, is it not more a matter of organization than color? There are negroes of sootiest hue, erect and well-formed, and of good brain; and they are terrible as an army with banners.

The heart of the negro is larger than his head, if not larger than his body. His emotional nature is perhaps his most remarkable characteristic. In social life, it renders him affable, cheerful, and happy, where the lean and hungry Cassius would be still more lean and hungry. It makes them exceedingly gregarious; and disposes them to override moral and religious obligation, and come together in love, not exactly in the scriptural sense. They feel, more than they think.

They are predisposed to religious influences; and are easily moved to the faith and love of the gospel, even to its inmost experiences of faith, hope, and trust. They often come to visions, if not to unknown tongues. They sing all over, from head to heel; and the like in prayer. In seasons of religious interest, they are all aglow, like bees in swarming process. They create an aura in their churches, at such times, that is palpably felt by sensitive natures; and sinners must be fascinated, and succumb, or retreat.

Indeed, they seem endowed with peculiar religious receptivities; and God and good angels come nearer to their childlike natures, than to tallest thinkers and students, with their little cups of knowledge and worldly wisdom. I would rather risk my chance for the New Jerusalem, holding to the girdle of some negro saints I have known, who could neither read nor write, than with the sharpest exegesis and the best *creeded* theologian in the world. In his own way, God incarnates himself in the shepherd-son of Jesse, the babe of Bethlehem, and their like, as he does not at Cambridge or Andover or Oxford. At heaven's portal, I would greatly prefer certificates of stock in Brunswick Phœbe, New-Bedford Esther Wiggin, or even in the semi-fabulous Uncle Tom, than in Strauss, Schleusner, or Adam's Fall.

But this is the bright side, the God side, of the negro. He is hardly wise enough for many shares in this world and its goods, save as he takes them little by little, and day by day, from God's own palm,—much as the birds take their cup of seed where and when they find it, and sing just as merrily as though they knew where was another. Give us, day by day, our daily bread, is a part of the Lord's Prayer very dear to them.

They are more cosey than wise, more free and easy than

sharp. Their skins set more loosely than ours, and their bones and cartilages have freer play. The compliments of the day, and "Wah, wah," are almost ecstatic with them, — quite as much so as "Eureka" to the Greek or Yankee; but, while they are in this *quasi* paradise, some graceless Yankee pulls their little piece of land from under them, and some slavocrat chains their soft limbs, and they have nothing left of this world. Massa God and Massa Christ are their all-in-all, and they are rich indeed. I verily believe God will avenge them as he will no other people. If you would hear prayer to make your knees knock together, and your heart palpitate like a trip-hammer, go under the eaves of a slave-cabin at midnight; or near to one kneeling by a hill of corn, and hidden by its broad, green leaves arching over him; or even in the corner of a Virginian fence, — and you cannot but feel that troops of angels and God's own manifestations are there as seldom in church or cathedral. Contraband they may be in this low world; but alas for constitutions, frigates, and owners, in the next! On the other side of Jordan, Day and Martin will pass into other hands, if needed at all.

But I have been trying to present the unfavorable, not to say dark side; yet still am drawn to the traits that angels love. But there is a Providence that sometimes reveals itself in blind instincts and terrible impulses which we shudder to know, — the whirlwinds of the moral world. Such results of emotional and loving natures seem to be but God's taking into his own hands, and rendering very terrible, the cause of those who would not otherwise help themselves.

Secrecy, cunning, and trick are educational, if not innate. But these traits seem more like the claws of a cat, or the defensive odors of certain animals, than the

offspring of evil intent. They would be less than a feather's weight against the injustice and wholesale oppression of Illinois, and congressional and slave-state legislation and execution. On the whole, whatever is attempted on the dark side of negro character comes down on our white pates with stunning and staggering blows.

If a negro comes to me for aid, something whispers, "He cannot work on the public streets, because Irish politics better suit city authorities, and are more blind and less scrupulous. He cannot apprentice his children to any trade (barber's excepted), because of color-phobia. He cannot work in gangs, mills, or factories, for the same reason, or because his wool is not cotton-wool. He cannot enlist in the army, or join a white school or church in many places. In short, he can only love Dinah and the piccaninnies, play tricks, serve the Devil, beg, and be religious." I have made no mention of the ineffable oppression and nightmare of the heart to which he is continually subject among a people and in a country not his own. God help his little ones in this matter!

The negro heart, like the Capitol at Washington, has many broad avenues to it, while only narrow and crooked sheep-paths lead to his brain. But God seems to have compensated him for this deficiency by extraordinary instincts, which abundantly supply him with cunning, and with a short and broken wisdom of the serpent. If you would reach and move him, it must be through the heart; and, to this end, a red-flannel finger-ring would, with kindness, go as far as a blood-stone or an amethyst. A gay turban, and the cast-off dress of a white exquisite, with one meal per diem, might be preferred to three meals per diem without them.

A negro community would, I think, be a somewhat smooth and happy one. There would be enough of the

Devil in the same, in the shape of deception, trick, and idle hands, to obey impulses against *meum* and *tuum*, and to straighten woolly locks occasionally; to prevent stagnation and miasma; and enough of religion, at least, to make them as careless of the morrow as the birds of the air and the lilies of the field. I think they would know as much, if not more, of comfort and happiness, than a community of sharp-set and restless Yankees, and much more of the kingdom of God. Should I not prefer a community of negroes to one of Wall-street brokers, if forced to choose between them?

We do not wonder that the Southron is homesick if without the sphere of the negro. That sphere grows upon him through the traits described, and others that wait expression, as an infant does upon the home into which God sends it, until, in sickness or in health, it becomes the power that rules the house. Is it not this feeling, illy defined in some cases, and in others undistinguished from attachment to sagacious and faithful animals, that gives a half-honest conviction to some, that there is divinity in the institution of slavery?

Whether, in the evolutions of a Divine Providence, faith and love will ever hold the place with men they do with God, may be an open question; but, should such an age arrive, I sometimes dream that negro civilization will be atop of the world, and nearest to God, though now having its season in the wilderness. At any rate, looking to the great Assize, I doubt not that the race will have a friend at court who will present this bit of paper against me, if, intentionally, more or less than just to them.

Resolving the whole matter into the question, whether white or black has most of the childlike spirit, most of faith and love, and most of God in Christ, I should prophesy eventually the entire fading-out of the pale

faces and their civilization, so unjust and selfish, and the incoming of the heart's kingdom, which must belong to God and the blacks. Greater change than this would be the world has witnessed, and prophets quite as moon-struck as
 Yours truly, M. G. T.

LOOKING BACKWARD AND FORWARD.

To forget "what is behind," as Paul somewhere advises us, does not seem, at first sight, to be altogether a Christian duty. Is it not our duty to remember, rather than to forget; to look back to the past gratefully and penitently, — gratefully, remembering what we have received; penitently, remembering what we have omitted which we ought to have done? Is memory given us not to be used? or is not memory one of the most important faculties of the human soul?

But these questions are idle. The apostle who utters the words referred to takes it for granted that his hearers will make all proper limitation. Inspiration addresses itself to common sense, not to pedantry nor to verbal criticism. He does not mean to say, that one is *never* to look backward, — that we are always to forget, and to forget every thing: but he means to say, that we should not spend our life in looking backward; that it is the business of a Christian to look forward and to reach forward; to believe that the world will be better to-day than it was yesterday, and better to-morrow than it is to-day.

It is well often to remember; but it is well sometimes to forget. When the past hinders us, we had better forget it.

We must not dwell too much on our own past faults, errors, and sins: it is better to forget them sometimes. We must not dwell too much upon our past sufferings, disappointments, trials. We must not dwell too much on what we have seen of evil in others, or on the harm they have done to us.

Some persons seem to live in the memory of what is disagreeable. They recollect just the things they had better forget. They remember what is behind, and forget what is before. They walk backwards through the world. They are always talking of their losses, disappointments, trials, and sorrows. They demand the sympathy of the world for their amazing sufferings. They always assume the attitude of martyrs. All sorts of bodily sicknesses torment them. They feel injured if you think them well. Unheard-of diseases perplex them. I once knew a lady, who maintained that she had not been free from a violent headache, for a single moment, for thirty years; and another, who asserted that she had not slept a single minute during about the same time. The habit of telling such stories is like that of taking opium: you must constantly increase the dose. The story loses its stimulating power after a time, and a stronger one must be invented.

In like manner, other people love to remember the ill treatment they have received; and others enjoy the recollection of human baseness, selfishness, and sin in all its forms. They take a dark delight in the baseness and wickedness of mankind.

Now, it is better to forget these things which are behind. Constant fault-finding, constant recollection of evil suffered and evil witnessed, sours the temper, and takes the spring out of the will. Few companions are more disagreeable than those who croak, scold, find fault, and grumble. All men flee from them. Could they only forget the things

behind, what a blessed change would it be for themselves and others!

But it is still worse when practice is confirmed by theory. Bad practices do little harm, except when they are backed up by bad theories. Many people have a theory, that they ought to look back; and, indeed, that they ought to go back, rather than forward. There are four theories, which may be called (1) *The Stand-still Theory*; (2) *The Round-and-round Theory*; (3) *The Go-backward Theory*; (4) *The Go-forward Theory*. The first views life as stationary; has no faith in progress; believes neither in past nor in future; makes what it sees around it the standard for all things. This, it thinks, is being practical. This is the favorite theory of ignorance and indolence; opposing all improvement by a mere *vis inertiae*. The second theory is more intellectual, though quite as discouraging. It is the theory of dead science. It asserts that every thing goes round and round, coming back to the same point; that progress in one place is balanced by retreat in another; that there is a loss compensating every gain. This theory is set forth most powerfully in the Book of Ecclesiastes, and is a doctrine of despair. Then there is the theory which regards all things as going backward; evil triumphing over good: the Devil is in the ascendancy, and God defeated. It considers childhood better than youth; youth better than manhood; the first century better than the nineteenth; every thing old better than any thing new. Christianity abhors this theory; but the Church often accepts it. A portion of the Christian Church always thinks that the past days were better than these. They think that there were prophets once, but none now; inspiration once, but none at present; the old creeds true to a syllable, but no one capable of making a creed now. There is a class of Christians,

whose religion consists in the study of Christian antiquities, and who would carry the Church back to where it was about five hundred years ago. They hope to be saved by archæology. They cannot worship God, except in a Gothic church. True devotion requires that the psalms be intoned, so that no one can understand them; and he is a saint who can talk fluently, in the antiquated language of the thirteenth century, about church-matters.

All this is childish, but harmless; but there is a more injurious way of looking backward. Some think it a duty to dwell continually on their own past faults and sins. They think that true repentance requires them constantly to dwell upon the evil they have done. But looking at evil does not make us any better: only looking at good makes us better. The sight of evil may check us, when we are doing wrong: it may prevent us from growing worse; but it will not make us grow any better. The sight of evil may be a wholesome restraint, when we are going into error; but, as soon as we begin to go right, we need the sight of good. We must then forget the things behind, and reach out to those before.

The Christian theory of life is to LOOK FORWARD. It tells us that we are saved by hope. It flows naturally from a belief in God,—for a belief in God is a belief in good,—and in the superiority of good over evil. It is a belief in Divine Providence, guiding all events forward, in a kingdom of Christ; which will overcome all evil in a reign of love, which is to swallow up all hatred. This is Christianity: nothing else deserves the name.

LETTER FROM GANGOOPLY.

CALCUTTA, Dec. 20, 1861.

DEAR MR. CLARKE, — Mr. Phipson writes to the “Inquirer;” and I feel I should just send you a few lines to say what we have been doing since our last. The missionary work is progressing, and I have every hope of success. I have got a few regular inquirers, who come to me every Sunday; and we read the words of Jesus together, and hold what might be called a social service of “two or three gathered” in the name of our dear Master. We do not work in vain. As the result of our missionary labor, the Lord promises us a good harvest. Only a fortnight ago, I had the happiness of baptizing a young countryman of mine in the name of the Father, Son, and the Holy Ghost. It was very touching to me, who was idolatrous myself a few years ago, to convert one of my race to the knowledge of the true God. But let me be clear. I had not much to say to convince this young man. I only helped and encouraged him; for I saw that none but *Jesus* would be satisfied with. His name is Womesh Bose. He belonged to the second caste, and leaves a young wife and two sons behind. Is it not a great sacrifice? Let us pray that God will bring those dear ones to him. He understands English well. You will know from the fact, that, in a book, he has written down verses of the New Testament, under appropriate heads; and numerous first-class writers and thinkers — such as Milton, Dryden, Young, &c. — appear in that book, with their extracts. His love for Jesus is more than what our Trinitarian brethren admit that a Unitarian cherishes. When he left home, and came out, he brought with him one suit of clothes (as most of us must do in India) and a “*picture*.” I had some curiosity

to see what sort of a picture it was ; and what do you guess it was ?—Jesus at the Supper ! and our brother has pasted his words in the middle of the likeness. He is quite able to discuss with the Hindoos. The other day, in course of his conversation, he told the boys of Mr. Dall's school that they must have *religious education* ; for it "*gives dignity to the soul.*"

Let me take this opportunity to explain an expression in my letter published in the "Journal" of September, which has been sadly misunderstood by two Medfield friends, and, I fear, by other readers of your "Journal." It was this: "On my arrival at home, a low-caste woman ran in, crying, 'Joguth !' and I immediately find myself encircled by the tender arms of my dear mother." My friends have understood by this that my mother was the "low-caste woman ;" and, consequently, I have spoken great lies in styling myself as a Brahmin while in America. It did not strike me that it would convey such idea. The low-caste woman was a "*Moochee*," or "a shoe-maker," an elderly person, who was passing by our house, and, seeing me from a distance, "ran in, crying, 'Joguth !'" to inform my mother of my arrival ; and before she had time to complete the sentence, "Joguth is come !" I find myself in the arms of my dear mother, who came out of the house to receive me as the "low-caste woman ran in." I boast not of our caste ; yet I say, I belonged to the high caste. Only *yesterday*, a neighbor of my mother saluted me ; forgetting that I have abdicated the position and caste of Brahmin, which my mother, brother, &c., still hold, and eagerly too.

The prejudice the nearest neighbor of my mother bore against me is getting slackened in a degree. The elderly women, who told horrible stories about my eating "*calf and hog*" and all unclean things, and would not touch me,

would now, for all that, be glad to stay with and hear me, if I talked for hours. In my last visit to Bally, I was requested by a couple of elderly women—one a Brahmin, and the other Caistus—to tell them something about the place I had been to. I prudently selected the subject, the condition of women in Christendom; their education; their privilege even to choose husbands; and the influence they shed in society. They were delighted with my narrative, and put many cross-questions; such as, if *all* the “girls” in America were good; if they loved their husbands; &c. Well, I reminded them of the Bengalee proverb: “There are moles even in heaven;” that there are many “rattle-brained” girls in America, who love gossip and playthings as well as any Heathen girl; but the *tendency* of the country is *upward*; and many there are whom I would that the women of my country should imitate.

The native Christians (Trinitarians) are very hostile to me, and they would have no communication with me. There is, however, one family where I am welcome in the capacity of a countryman, but not as a Christian. A little acquaintance has softened their prejudice; and the lady of the house wonders why I should not be called “Christian” as well as others. As this lady has seven children, I regard it a *treat* to drop in once in a fortnight.

If you do not feel tired, I shall tell you of an adventure in the Bishop’s College. Here the family of the native clergyman was spending a few days; and I made them a visit, at their invitation. In the afternoon, some four ladies were sent for; and, when they came, we formed a social circle. All of them once belonged to Hindoo caste, but have come out with their husbands, and become Christians. It was gratifying to hear them ask me questions in *English*. Theology came in, and I satisfied them in the discussion;

for the Trinitarians erroneously think that we do not believe in Christ. The next day, my kind hostess took me to an officer of the college. He came to me, sat on a low stool, and peeling an orange, and putting the layers in his mouth, asked me the following, in a tone and look that might have frightened a lad: "Are you a Christian?" — "I am, sir." — "Do you believe in the Holy Trinity?" — "I do not, sir." — "You are not a Christian, then." — "Sir, if the belief in the Trinity alone makes one a Christian, I am not one, I admit." — "Well, you do not believe Jesus 'the very God of very God.'" — "Beg your pardon, sir. What do you mean by 'very God of very God'?" — "Why, I mean 'supreme God' by that." — "I think 'very God' would do as well; but, sir, if you say 'very God of very God,' I should like to know who the other 'very God' is. You put two to show the superiority of the first over the second." Our brother made a rambling answer to this; and I was obliged, rather in my indiscretion, to say, "Sir, it seems to me that you do not understand what you say, but just quote the words of the creed." This pleased my hostess much. He, in his enthusiasm, wished another gentleman to convince me of the truth; so opened a Bible. "I am Alpha and Omega," &c., was brought in. Hearing that I have been a traveller, he wished me to come again; promising not to talk of religion. He asked my hostess how she got acquainted with me; and, in course of the conversation, triumphantly said, "Well, he does not belong to your order, but to mine." Thus you see, dear Mr. Clarke, the silly idea of the caste and order still lingers in the mind of the converts from the high caste.

Dec. 22. — To-day is the Lord's Day. As usual, I had my *little* congregation of five around me. We read and explained Matt. xi. 12. I applied the words of Jesus toward Bethsaida and Capernaum to Bengal; and his illus-

tration of the children in the market-place happily helped me to describe our parents, the Brahmins.

After the service, I was obliged to introduce the pastor of the Indiana-place Chapel, and our brother Mr. Winkley, to them, and read your remarks on the "Unitarian Chaplains," to the delight of all. Also made use of your illustration of willows growing downward. Do you remember you told us, in a sermon preached in Meadville, Pa., that we should not only *grow*, but *grow upward?* &c. Will not this lift your heart to God, that what you spoke to the congregation in Pennsylvania edifies the children of God in this far-off country?

I have told you, that I desire, with my whole heart, to serve the Association, for the spread of the dear faith we hold. I say now, that I am as strong in my affection for the work as ever. I have pledged myself before God and men to preach God and his Christ here in this land.

Very respectfully yours, J. C. GANGOOLY.

WAR'S HURRICANE, WITH A CALM AT ITS CENTRE.

(A Poem read at a meeting of a church, one of whose members was going to teach the emancipated slaves at Port Royal.)

FAR to the South, where Tropic Ocean smiles,
In fadeless beauty bloom a hundred isles.
O lovely bowers, sweet gardens of the deep!
O fair Antilles, lapped in dreamless sleep!
Like battle-ships in one vast crescent moored,
Anchored afar to windward and to leeward,
Stretched on the palpitating sea away,
A vast armada, to defend the bay.

Yet o'er that scene what fearful change shall go, —
Change, of all things the unchanging thing below !
Born out of awful stillness, black as night,
Comes the tornado with terrific might :
The glassy seas in foamy mountains rise,
And lurid darkness fills the noonday skies.
Over a thousand miles of land and deep,
The great tornado, in its dreadful sweep,
Whirls round its orbit on tempestuous wings,
And in enormous circles onward swings ;
Whirls round one centre in its stormy play,
Takes that calm centre forward on its way,
Some peaceful leagues within the stormy main, —
Peace, in the bosom of a hurricane.

So slept these States in confident repose,
Trusting themselves, despising human foes ;
So slept our Union, confident and vain ;
So on its slumbers burst the hurricane ;
In self-relying confidence and pride,
It spurned God's justice, and man's rights defied ;
Hardening its heart like Egypt's Pharaoh,
When God commanded, " Let my people go ;"
Sending the slave to hopeless bondage back ;
Thinking that, like itself, GOD hated black, —
Now takes its penalty just where it sinned,
And reaps the whirlwind where it sowed the wind.
In one dread hour the fierce tornado came,
And all our proud Republic feels the shame.

But yet, as o'er the land the tempest rolls,
And War's terrific judgment tries men's souls,
This storm of battle bears within its breast
One blessed spot of Christian peace and rest, —
The holy Charity, whose footstep brave
Follows Destruction's path to heal and save ;
Prays by the dying, soothes the closing eye
With looks of tenderness and sympathy ;

And, all-forgetful if of friend or foe,
Thinks only how to assuage the sufferer's woe ; —
These blessed actions show to us again
The peaceful centre of the hurricane.

And now that dungeon portal, bolted fast,
Shaken by War's dread earthquake, falls at last.
God's poor, so long shut down in starless night,
Open their timid eyes, and ask for light.
Christ's coming rends again the prisons walls,
And through the yawning chinks God's sunlight falls.
Shall not the Master's servants hear the cry ?
Shall they not send his truth to those who lie
In that dark shadow of despair and death, —
His truth, to quicken each reviving breath ?
Shall not four million slaves at last be heard,
And lift their thanks for God's triumphant Word ?

Some of our friends have nobly gone to fight
In the great cause of Liberty and Right ;
Others have gone, with tender touch and tread,
To hover round the wounded soldiers' bed.
Go thou, my friend, to yet another place ;
To pay our debt to that oppressèd race :
Through you, New England to the Negro sends
Her special gift, of light ; with you, she lends
To him her choicest culture, tenderest love ;
For this the law sung by God's hosts above, —
Let the best love unto the lowliest go,
The highest comfort to the deepest woe,
The purest light shine in the darkest place,
Earth's noblest culture aid the humblest race :
For God came down in Christ to seek and save
The beggar, sinner, publican, and slave.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 10, 1862. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Barrett, Stebbins, Hinckley, Sawyer, and Fox.

The Committee on New-England Correspondence presented applications for aid, — from Rev. Dr. Wheeler's society, in Brunswick, Me.; and from the society in East Marshfield, Mass.: but, for want of funds, their consideration was postponed until some future meeting.

Some time was then spent in hearing reports from the different members of the Board, concerning the responses received by them to the circulars sent to parishes and pastors.

Rev. J. F. Clarke, who was requested at the last meeting to write to Mr. Daniel Low in reference to the \$1,000 contributed by him for a printing-press for the India Mission, reported that he had addressed Mr. Low on the subject as instructed, informing him, that, as it did not seem expedient to purchase a press, the money was held by the Treasurer, subject to his order; but suggesting that it could be very usefully employed for the support of Mr. Dall's Mission School. Mr. Low had replied, that he would give the \$1,000 for the purpose referred to, on condition that within thirty days there should be collected, from parties not in the regular subscription-list of the Association, \$400 additional for the same object. The Board decided that an effort ought to be made to raise this sum; and a Committee was appointed to make the attempt.

Several other matters of importance were considered and acted upon; and, after a session of nearly three hours the meeting was adjourned.

INTELLIGENCE.

Rev. GEORGE W. BARTLETT, formerly pastor of the Unitarian Society in Augusta, Me., has gone to Ship Island as chaplain of the Thirteenth Maine Regiment.

Rev. THOMAS T. STONE, of Bolton, has been invited to take charge of the society in Sandwich, Mass., for three months.

Mr. JOHN B. GREEN, a graduate of the Meadville Theological School in the class of 1861, was ordained as pastor of the society in Bernardston, Mass., on Wednesday, Feb. 5. The order of services was as follows: Anthem; introductory prayer, by Rev. J. K. Hosmer, of Deerfield; selections from the Scriptures, by Rev. William O. White, of Keene, N.H.; original hymn; sermon, by Rev. William P. Tilden, of Fitchburg; ordaining prayer, by Rev. William Silsbee, of Northampton; hymn; charge, by Rev. D. H. Ranney, of West Brattleborough, Vt.; right hand of fellowship, by Rev. John Murray, of Northfield; anthem, "And it shall come to pass;" address to the people, by Rev. John F. Moors, of Greenfield; concluding prayer, by Rev. Preserved Smith, of Deerfield; doxology; benediction, by the pastor.

Mr. JAMES DE NORMANDIE, of the Senior Class in the Cambridge Divinity School, has received a call from the society in Portsmouth, N.H.

Rev. DANIEL W. STEVENS, in order to devote attention to educational pursuits, will dissolve his connection with the Unitarian Society at Mansfield, Mass., the 1st of April next, after a pastorate of twelve years.

Mr. JAMES T. HEWES, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the Hawes-place Society, South Boston, on Wednesday evening, Feb. 19. The order of services was as follows: Anthem; introductory prayer, by Rev. A. S. Ryder, of South Boston;

selections from the Scriptures, by Rev. Henry W. Foote, of King's Chapel, Boston; hymn; sermon, by Rev. Horatio Stebbins, of Portland, Me.; prayer of ordination, by Rev. John T. G. Nichols, of Saco, Me.; hymn; charge and address to the society, by Rev. Edward E. Hale, of South Congregational Church, Boston; fellowship of the churches, by Rev. Samuel C. Beane, of Chicopee; anthem; concluding prayer, by Rev. John S. Cantwell, pastor of the Universalist Society in South Boston; hymn; benediction, by the pastor.

BOOKS RECEIVED

Since our last Notice.

The True Story of the Barons of the South; or, The Rationale of the American Conflict. By E. W. REYNOLDS, author of "The Records of Bubbleton Parish," &c. Boston: Walker, Wise, & Co., 245, Washington Street. 1862.

This handsome volume of 240 pages is devoted to a discussion of the causes of the rebellion at the South; which causes it finds in the "irrepressible conflict" between slavery and freedom. The "Barons of the South" is a phrase given to the slaveholders by John Adams, and is used as showing the aristocratic nature of slavery. We think that this volume, from its research, its facts, its arguments, and the correctness of its views, deserves a place in the antislavery library, beside the works of Channing, Parker, Horace Mann, John G. Palfrey, and others.

Christian Worship. Services for the Church, with Order of Vespers and Hymns. New York: James Miller, 522, Broadway. Boston: Walker, Wise, & Co. 1862.

The outside aspect of this book makes it the most attractive of all our service-books. It is a luxury to read in it, so distinct and neat is the typography. The selections are apparently well made; and certainly the whole work gives evidence of the most elaborate and careful preparation. The fault which will be found with it is that it is *too* elaborate. Many will unquestionably find it too formal, too prescriptive, too methodical and regular. They will ask, "What good reason is there for the multiform repetitions, the doxologies over and over again, or for having precisely these psalms and songs on the first

Sunday in the month, those on the second, and so on for ever? May it not often happen that the psalms which we wish to read on the first Sunday may be appointed for the second? And why should these particular hymns, and no others, be sung on each day? When we find ourselves compelled to sing some one hymn, shall we not immediately wish, for that very reason, to sing a different one? Why is it desirable that the Commandments be read once a month, no more nor less?"

These are questions which suggest themselves. We fear that this liturgy fails (for use among Unitarians) in an excess of regularity. Nevertheless, if we were about to adopt or to experiment with a liturgy, we might select this, with the understanding that we should read from it, *not* according to the prescribed order, but in any way we thought best at the time. It is a very attractive and beautiful book.

Some kind of *service-book* there should be in every religious society. Each church should have its service-book, to be used more or less, as the people prefer. But there should be a service-book to each church, as a means of guiding the thoughts of the young, as a book of devotions, as a companion in journeys, as a gift to those going away, as a bond of church union, as an element in church life. The KING'S-CHAPEL SOCIETY, in Boston, has been held together for years, in a great degree, by its service-book.

We are grateful to our brethren, Osgood and Farley, for their labors on this book; and hope it will do all they expect from it.

Tracts for Priest and People. Boston: Walker, Wise, & Co., 245, Washington Street, Boston.

This is a look at "Essays and Reviews" from the point of view of the Rev. F. D. Maurice and his friends. They cannot sympathize with the spirit or the opinions of "Essays and Reviews," nor with the spirit and opinions of the English bishops and others who have replied to that remarkable theological firebrand.

We must say, that, after much reading of the writings of Maurice, we find it hard to say what single thing he has ever distinctly uttered. His voice is always heard whenever any thing is going on in the religious world. He always comes forth like a judge about to settle the whole question with one decisive word. He always condemns those on both sides in every dispute. But, though he speaks with immense energy, it is always in a most inarticulate way. His mind wants defining power. He talks *about* a subject, never *to* it. He cannot aim a point-blank shot at any thing. The difficulty is, that Mr. Maurice speaks before he has any thing to say. Deeply imbued with ideas, he feels the divergence of those ideas from the usual course of thought; but he has never learned how to explain wherein the

divergence consists. Therefore, though his purpose is excellent and his spirit good, the result of his speech is always small.

To illustrate and defend this rather hard judgment on Mr. Maurice, let us look at his article in this volume, page 289, called "Morality and Divinity." The subject is a dispute, between the Bishop of Oxford and an Oxford layman, about creeds. The bishop wishes to put down all doubt of the creeds: the layman maintains that Christ's Sermon on the Mount is the best possible creed. What does Mr. Maurice say about it?

1. He says the layman is right in recalling the attention of clergymen to the statements in the Sermon on the Mount, especially at the end. The clergy need to be thus reminded of it. So far, the layman is right. But the layman is wrong in opposing creeds; for the practical Christianity in the Sermon on the Mount somehow needs the doctrine of the Trinity, as set forth in the creeds, to make it effectual. But this doctrine of the Trinity must not be treated as a doctrine, but as a life in the Father, Son, and Spirit.

2. The creeds are now defended by the bishop and others as "authoritative declarations of faith." This will not do at all. We need something more than interior experiences; we need something solid and objective to rest on: but it must not be a "terminology." The Trinity must not be regarded as a dogma, but as an announcement of a Divine Triplicity, — as a *living* Father, Son, and Spirit.

3. If the creed is thus held, not as containing authoritative dogmas, but as testifying to a living God in Trinity of manifestation, then the following good results will come: —

- (1) Divinity will not be separated from morality.
- (2) There will not be two moralities.
- (3) No hostility between subjective and objective religion.
- (4) We shall not crush our doubts, but bring them to the light.
- (5) We shall not oppose nature and grace.
- (6) We shall end the war between the creeds and the Bible.
- (7) We shall know what to concede for the sake of peace.
- (8) We shall know how to be liberal.
- (9) We shall not condemn those who do not believe the Athanasian Creed.
- (10) We shall know how the Church of England is a compromise, and how not.

It will be seen that Mr. Maurice fails here, as usual, by not clearly defining his main position. We cannot tell exactly what his distinction is between the good and bad use of creeds. He seems somewhat wanting in analytic power.

We have only found fault, thus far, with this volume; but it deserves a great deal of commendation, for which we have no space. We must, therefore, leave this for another time.

ACKNOWLEDGMENTS.

1862.

| | | | |
|----------|------|---------------------------------------------------------------------------------|--------|
| Jan. 29. | From | Society in Marblehead, for Monthly Journals . | \$4.00 |
| " 30. | " | Society in North Easton, for Monthly Journals | 10.00 |
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| Feb. 1. | " | Society in Deerfield, for Monthly Journals . . | 7.00 |
| " " | " | Society in Harvard, for Monthly Journals . . | 6.00 |
| " 3. | " | Society in New Bedford, for Monthly Journals | 39.00 |
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| " 5. | " | Mr. H. H. Soule, as a donation | 4.00 |
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| " 24. | " | Rev. Dr. Newell's Society, Cambridge, as a donation | 100.00 |
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ARMY FUND.

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| | Amount already acknowledged | \$1,257.87 |
| Feb. 8. | From Rev. James F. Clarke's Society, Boston . . | 54.00 |
| | | <hr/> \$1,311.87 |

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This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

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[Vol. III.]

APRIL, 1862.

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| Unitarian Offshoot by Toronto | Book Notices |
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REV. JAMES FREEMAN CLARKE, EDITOR.

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225, WASHINGTON STREET.

1862.

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 THE OFFICE OF THE TREASURER, CALVIN W. CLARK, Esq., is also at that place; and remittances of money may be made to him there. Subscriptions received for the "MONTHLY JOURNAL," price One Dollar per annum.

THE

MONTHLY JOURNAL.

VOL. III.]

BOSTON, APRIL, 1862.

[No. 4.

THE BATTLE-FIELD OF FORT DONELSON.

Narrative Sermon preached in Unity Church, Chicago, by the pastor,
Rev. ROBERT COLLYER, on Sunday, March 2, 1862.

I PROPOSE to speak to you this morning about the battle-field at Fort Donelson; of those that are alive and well there, those that are wounded and sick, and those that are dead. I do this because the subject fills my heart and mind above all others at this time; because you have a right to expect your pastor to tell you what reason justified him in leaving your church vacant last Sunday, without asking your permission; because I know nothing can be of so much interest to you as the story of my week's experience; and, finally, because the thing itself teaches the real divinity and gospel of the time.

It was natural, when the news was flashed into our city, that the great battle, as fierce for the number engaged in it and as protracted as Waterloo, was turned into a transcendent victory; and when bells were ringing, banners waving, men shaking hands everywhere, and breaking into a laughter that ended in tears, and into tears that

ended in laughter, — that we should all remember that this victory had been won at a terrible price; and that those bells, so jubilant to us, would be remembered by many a wife as the knell that told her she was a widow, by Rachels weeping for their children, and by desolate Davids uttering the old bitter cry, “Would to God I had died for thee, my son, my son!”

And it was natural, too, that we should remember, that there, on that battle-field, must be vast numbers, friends and foes, alike suffering great agonies, which we could do some small thing to mitigate, if we could only get there with such medicines and surgery, refreshment and sympathy, as God had poured into the bosom of our great city, pressed down, shaken together, and running over.

Sydney Smith has said that there would be a great many more Good Samaritans in the world than there are, if we could be good Samaritans without the oil and the two pence. He might have said that there *are* a great many who give the oil and the two pence as gladly and readily as their great parabolic prototype; and it was a fine illustration of the sort of life we live almost unconsciously in these distant centres of a new civilization, that a great meeting should gather itself together without effort, provide the oil and the two pence in a wonderful plenty, find a great company of surgeons and others ready to leave every sort of indispensable work that they could not possibly have left the day before, and see them away on the very first train that started in the direction of the battle-field after we got the news of the victory.

Let me here point out the striking fact in our human nature, that while we are constantly inventing excuses why we will not do this thing or that, and putting the yoke of oxen or the piece of land we have just bought, or the wife we have just married or are about to marry, in the wa-

of all sorts of divine things, there comes some great sweeping sorrow or joy, with its consequent duty, once and again in our life, before which our excuse goes down like a wall of cards. We can resist the marriage-supper ; but a city afire, a great victory that will tell on the fate of the nation for all time to come, our own child in a fever, or a man buried in a well just as we are going past, flames over all excuses to the sound-hearted man or woman. God seems to deal with us at such moments as we deal with our children after a long perversity. He sets us down in some place with a touch we know it is impossible to resist ; and seems to say to us, "Now, sir, stand just there, and do just so."

It seems a trifle to mention, and I would pass it over, if I thought that reading about it would give you the sense of it ; but it was not so with me, and I suppose is not with the most of you. You go down Lake Street over a deep, solid ice, take your seat in the cars, race over great dreary reaches of snow-clad "prairie" and ice-bound waters, to step at last from the car into deep, soft mud, at the end of this wonderful iron road, and not a vestige of ice or snow is to be seen. It was the first time in my life that I got a clear realization of parallels of latitude. Our great desire, of course, was to get to Fort Donelson and to our work in the shortest possible time ; and I am sure you will not thank me for a full account of Cairo, historical and descriptive. I will merely say, when you want to solicit a quiet place of retirement in the summer, do not even go to look at Cairo. I assure you, it will not suit. It is notable here only for being the first point where we met with traces of the great conflict. The first I saw were three or four of those long boxes, that hold only and always the same treasure : these were shells nailed together by comrades in the camp, I suppose, to send some brave man home. As I went past one lying on the sidewalk in the dreary rain and mud, I

read on a card the name of a gallant officer who had fallen in the fight ; and, as I stood for a moment to look at it, the soldier who had attended it came up, together with the brother of the dead man, who had been sent for to meet the body. It seemed there was some doubt whether this might not be some other of the half-dozen who had been labelled at once ; and the coffin must be opened before it was taken away.

I glanced at the face of the living brother as he stood and gazed at the face of the dead ; but I must not desecrate that sight by a description. He was his brother beloved, and he was dead ; but he had fallen in a great battle, where treason bit the dust, and he was faithful unto death. He must have died instantly ; for the wound was in a mortal place, and there was not one line or furrow to tell of a long agony, but a look like a quiet child, which told how the old confidence of Hebrew David, " I shall be satisfied when I wake in Thy likeness," was verified in all the confusion of the battle. God's finger touched him, and he slept ; and —

" The great intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received, and gave him welcome there."

One incident I remember, as we were detained at Cairo, that gave me a sense of how curiously the laughter and the tears of our lives are blended. I had hardly gone a square from that touching sight, when I came across a group of men gathered round a soldier wounded in the head. Nothing would satisfy them but to see the hurt ; and the man, with perfect good nature, removed the bandage. It was a bullet-wound, very near the centre of the forehead ; and the man declared the ball had flattened, and fallen off. " But," said a simple man eagerly, " why didn't the ball go into

your head?" — "Sir," said the soldier proudly, "my head's too hard : a ball can't get through it!"

A journey of one hundred and sixty miles up the Ohio and Cumberland rivers brought us to Fort Donelson ; and we got there at sunset. I went at once into the camp, and found there dear friends who used to sit in these pews, and had stood fast through all the thickest battle. They gave us coffee, which they drank as if it were nectar, and we as if it were senna.

A body of men drew up to see us, and demanded the inevitable "few remarks:" and we told them through our tears how proud and thankful they had made us, and what great tides of gladness had risen for them in our city, and wherever the tidings of victory had run ; and how our hands gave but a feeble pressure, our voices but a feeble echo, of the mighty spirit that was everywhere reaching out to greet those that were safe, to comfort the suffering, and to sorrow for the dead.

The "own correspondents" of the newspapers describe Fort Donelson just as if a man should say that water is a fluid, or granite a solid. I have seen no printed description of it that will make a picture in the mind. I think there is a picture graven on some silent soul, that will get itself printed some time. But it took years to get a word-picture of Dunbar, and it may take as long to get one of Donelson. If you take a bow, and tighten the string until it is very much over-bent, and lay it down on a table, with the string toward you, it will give a faint idea of the breast-works ; the river being to them what the cord is to the bow. At the right-hand corner, where the bow and cord join, is the famous water-battery, commanding a straight reach in the river of about a mile, where the gun-boats must come up ; and at the other end of the cord, up the river, lies the town of Dover.

It was my good fortune to go over the entire ground with a number of our friends, and to wander here and there alone at rare moments beside. The day I spent there was like one of our sweetest May-days. As I stood in a bit of secluded woodland, in the still morning, the spring birds sang as sweetly, and flitted about as merrily, as if no tempest of fire and smoke and terror had ever driven them in mortal haste away. In one place where the battle had raged, I found a little bunch of sweet bergamot, that had just put out its brown-blue leaves, rejoicing in its first resurrection; and a bed of daffodils, ready to unfold their golden robes to the sun; and the green grass in sunny places was fair to see. But, where great woods had cast their shadows, the necessities of attack and defence had made one haggard and almost universal ruin,—trees cut down into all sorts of wild confusion, torn and splintered by cannon-ball, trampled by horses and men, and crushed under the heavy wheels of artillery. One sad wreck covered all.

Of course, it was not possible to cover all the ground, or to cut down all the trees. But here and there, where the defenders would sweep a pass, where our brave men must come, all was bared for the work of death; and, where the battle had raged, the wreck was fearful.

Our ever-busy Mother Nature had already brought down great rains to wash the crimson stains from her bosom; and it was only in some blanket cast under the bushes, or some loose garment taken from a wounded man, that these most fearful sights were to be seen. But all over the field were strewn the implements of death, with garments, harness, shot and shell, dead horses, and the resting-places of dead men. Almost a week had passed since the battle, and most of the dead were buried. We heard of twos and threes, and in one place of eleven, still lying where they fell; and, as we rode down a lonely pass, we came to one

waiting to be laid in the dust, and stopped for a moment to note the sad sight. Pray look out from my eyes at him as he lies where he fell. You see by his garb that he is one of the Rebel Army; and, by the peculiar marks of that class, that he is a city rough. There is little about him to soften the grim picture that rises up before you, as he rests in perfect stillness by that fallen tree; but there is a shawl, coarse and homely, that must have belonged to some woman; and —

“ His hands are folded on his breast:
There is no other thing expressed,
But long disquiet merged in rest.”

Will you still let me guide you through that scene as it comes up before me? That long mound, with pieces of board here and there, is a grave; and sixty-one of our brave fellows rest in it, side by side. Those pieces of board are the gravestones, and the chisel is a black-lead pencil. The queer straggling letters tell you that the common soldier has done this, to preserve, for a few days at least, the memory of one who used to go out with him on the dangerous picket-guard, and sit with him by the camp-fire, and whisper to him, as they lay side by side in the tent through the still winter night, the hope he had before him when the war was over, or the trust in this comrade if he fell. There you see one large board, and in a beautiful flowing hand, “John Olver, Thirty-first Illinois:” and you wonder for a moment whether the man who has so tried to surpass the rest was nursed at the same breast with John Olver; or whether John was a comrade, hearty and trusty beyond all price.

And you will observe that the dead are buried in companies, every man in his own company, side by side; that the prisoners are sent out after the battle to bury their own dead; but that our own men will not permit them to

bury a fellow-soldier of the Union, but every man in this sacred cause is held sacred even for the grave.

And thus on the crest of a hill is the place where the dwellers in that little town have buried *their* dead since ever they came to live on the bank of the river. White marble and gray limestone and decayed wooden monuments tell who rests beneath. There stands a gray stone, cut with these home-made letters, that tell you how William N. Ross died on the twenty-sixth day of March, 1814, in the twenty-sixth year of his age; and right alongside are the graves, newly made, of men who died last week in a strife which no wild imagining of this native man ever conceived possible in that quiet spot. Here, in the midst of the cemetery, the rebel officers have pitched their tents; for the place is one where a commander can see easily the greater part of the camp. Here is a tent where some woman has lived, for she has left a sewing-machine and a small churn; and, not far away, you see a hapless kitten shot dead; and, everywhere, things that make you shudder, and fill you with sadness, over the wreck and ruin of war.

Here you meet a man who has been in command, and stood fast; and, when you say some simple word of praise to him in the name of all who love their country, he blushes and stammers like a woman, and tells you he tried to do his best: and, when we get to Mound City, we shall find a man racked with pain, who will forget to suffer in telling how this brave man you have just spoken to not only stood by his own regiment in a fierce storm of shot, but, when he saw a regiment near his own giving back because their officers showed the white feather, rode up to the regiment, hurled a mighty curse at those who were giving back, stood fast by the men in the thickest fight, and saved them; and, says the sick man with tears in his eyes, "I would rather be a private under him, than a captain under any other man!"

I notice one feature in this camp, that I never saw before: the men do not swear and use profane words as they used to do. There is a little touch of seriousness about them. They are cheerful and hearty; and, in a few days, they will mostly fall back into the old bad habit so painful to hear: but they have been too near to the tremendous verities of hell and heaven on that battle-field, to turn them into small change for every-day use just yet. They have taken the Eternal Name for common purposes a thousand times; and we feel as if we could say with Paul, "The times of this ignorance God passed by." But on that fearful day, when judgment-fires were all aflame, a voice said, "Be still, and know that I am God;" and they are still under the shadow of that awful name.

Now, friends, I can give you these hints and incidents, and many more if it were needful; but you must still be left without a picture of the battle-field, and I must hasten to the work we want to do. The little town of Dover was full of sick and wounded; and they, first of all, commanded our attention. I have seen too much of the soldier's life to expect much comfort for him; but we found even less than I expected among those who were huddled together there. There was no adequate comfort of any kind: many were laid on the floor, most were entirely unprovided with a change of linen, and not one had any proper nourishment. What we carried with us was welcome beyond all price. The policy of our commanders was to remove all the wounded on steamboats to Paducah, Mound City, and other places on the rivers; and it was a part of my duty, with several other gentlemen acting as surgeons and nurses, to attend one hundred and fifty-eight wounded men from Fort Donelson to Mound City.

I may not judge harshly of what should be done in a time of war like this in the West: it is very easy to be unfair.

I will simply tell you, that had it not been for the things sent up by the Sanitary Commission in the way of linen, and things sent by our citizens in the way of nourishment, I see no possibility by which those wounded men could have been lifted out of their bloodstained woollen garments saturated with wet and mud; or could have had any food and drink, except corn-mush, hard bread, and the turbid water of the river.

That long cabin of the steamboat is packed with wounded men, laid on each side, side by side, so close that you can hardly put one foot between the men to give them a drink or to cool their fearful hurts. Most of us have been hurt badly at some time in our life, and remember what tender and constant care we needed and got. If you will substitute a rather careless and clumsy man for the mother or wife who waited on you, and divide his time and attention among perhaps forty patients, you will be able to conceive something of what had been the condition of these poor travellers but for the Chicago Committee.

Here is one who has lost an arm, and there one who has lost a leg. This old man of sixty has been struck by a grape-shot, and that boy of eighteen has been shot through the lung. Here a noble-looking man has lived through a fearful bullet-wound just over the eye; and that poor German, who could never talk English so as to be readily understood, has been hit in the mouth, and has lost all hope of talking, except by signs.

That man with a shattered foot talks in the old dialect I spoke when I was a child; and, when I answer him in his own tongue, the words touch him like a sovereign medicine.

The doctor comes to this young man, and says quietly, "I think, my boy, I shall have to take your arm off;" and he cries out in a great agony, "O dear doctor! do save

my arm!" and the doctor tells him he will try a little longer; and, when he has gone, the poor fellow says to me, "What *shall* I do if I lose my arm? I have a poor old mother at home, and there is no one to do any thing for her but me."

That man, who has lost his arm, is evidently sinking. As I lay wet linen on the poor stump, he tells me how "he has a wife and two children at home, and he has always tried to do right and to live a manly life." The good simple heart is clearly trying to balance its accounts before it faces the great event which it feels to be not far distant. As I go past him, I see the face growing quieter; and at last good Mr. Williams, who has watched him to the end, tells me he put up his one hand, gently closed his own eyes, and then laid the hand across his breast, and died.

That boy in the corner, alone, suffers agony such as I may not tell. All day long, we hear his cries of pain through half the length of the boat; far into the night, the tide of anguish pours over him: but at last the pain is all gone; and he calls one of our number to him, and says, "I am going. I want you to please write a letter to my father: tell him I owe such a man two dollars and a half, and such a man owes me four dollars; and he must draw my pay, and keep it all for himself." Then he lay silently a little while, and, as the nurse wet his lips, said, "Oh, I should so like a drink out of my father's well!" and, in a moment, he had gone where angels gather immortality, —

"By Life's fair stream, fast by the throne of God."

And so all day long, with cooling water and soft linen, with morsels of food and sips of wine, with words of cheer and tender pity to every one, and most of all to those that were in the sorest need, we tried to do some small service for those that had done and suffered so much for us. Some

are dead, and more will die ; and some will live, and be strong men again : but I do not believe that one will forget our poor service in that terrible pain ; while to us there came such a reward in the work as not one of us ever felt before, and we all felt that it was but a small fragment of the debt we owed to the brave men who had given life itself for our sacred cause.

Two or three things came out of this journey to the battle-field, that gave me some new thoughts and realizations. And first, in all honor, I realized more fully than you can do, that, in those victories of which Fort Donelson is the greatest, we have reached not only the turning-point, as we hope, of this dreadful war, but we have plucked the first-fruits of our Western civilization. I am not here to question for one moment the spirit and courage of our brothers in the East: the shade of Winthrop, noblest and knightliest man, the peer of Arthur for truth, of Richard for courage, and of Sidney for gentleness, would rise up to rebuke me. Ball's Bluff was worse than Balaklava as a criminal blunder, and equal to it in every quality of steady, hopeless courage. America will never breed a true man who will not weep as he reads the story of those hapless Harvard boys, whose clear eyes looked out at death steadily to the last, and who scorned to flinch.

But here, on our own Western prairies and in our backwoods, we have been raising a new generation of men, whose name we never mentioned, under new influences, whose bearing we did not understand ; and, the first time they could get a fair field and no favor, they sprang into the foremost soldiers in the land.

Good elderly New-England ministers of our own faith have made it a point to speak, in Eastern conventions, of our hopeless struggle with the semi-savagery of these mighty wildernesses. My dear doctor, that boy of eighteen

was born in the prairies, and went to meetings where you would have gone crazy with the noise of the mighty prayers and psalms; and he got the conversion which you do not believe in, and was a sort of Methodist or Baptist: but he stood like one of Napoleon's Old Guard through all the battle; and when he was shot down, and could fight no longer, his mighty spirit dragged the broken tabernacle into the bushes, and there he prayed with all his might, not for himself, but that the God of battles would give us the victory. That rough-looking man was wounded twice with ghastly hurts, and twice went from the surgeon back to the fight; and only gave up when the third shot crippled him beyond remedy.

"I saw those 'Iowa Second' boys come on to charge the breastworks," said our friend Col. Webster to us. "More than one regiment had been beaten back, and the fortunes of the day began to look very uncertain. They came on steadily, silently, through the storm of shot, closing up as their comrades fell: and without stopping to fire a single volley that might thin the ranks of the defenders, and make some gap by which they might pour into the fortress, they went down into the ditch, and clean over the defences; and there they staid in spite of all."

One quiet-looking officer saw his company sorely thinned in the beginning of the day; and, that the cause might have one more arm, he took musket and ammunition from one who could use them no more, and fought at the head of his company, shot for shot, all day long: and, as a wounded soldier told me this through his pain, he added, "I tell you, sir, if that man ever runs for an office, I'll vote for him, sure."

Secondly, From all these experiences, I have got a fresh conviction of the great mystery of the shedding of blood

for salvation. We have been accustomed, especially in Unitarian churches, to consider Paul's ideas about blood-shedding as the fruit of his education under a sacrificial Judaism; and that, again, as a twin-sister of barbarism: but as I went over this battle-field, and thought on the dead heroes and of all they died for, I kept repeating over each one, "He gave his life a ransom for many;" and I wondered, when I thought of how we had all gone astray as a people, and how inevitable this war had become, in consequence, as the final test of the two great antagonisms, whether it may not be true in our national affairs as in a more universal sense,—"without the shedding of blood, there is no remission of sins." And so, by consequence, every true hero fallen in this struggle for the right is also a savior to the nation and the race.

Finally, I came to feel a more tender pity for the deluded men on the other side, and a more unutterable hatred of that vile thing that has made them what they are. On all sides I found young men, with faces as sweet and ingenuous as the faces of our own children, as open to sympathy, and, according to their light, as ready to give all they had for their cause.

I felt like weeping to see children of our noble mother so bare and poor and sad; to see their little villages, so different from those where the community is not tainted by the curse and proscription of human bondage; and I felt more deeply than ever before, how for the sake of those men, who, in spite of all, are our brothers, this horrible curse and delusion of slavery ought to be routed utterly out of the land.

AM I A JEW?

THESE are the words of Pontius Pilate, addressed to Jesus; and it is as though he said, "I am no Jew, and have nothing to do with any Jewish prejudice against you. I know nothing about them. You can speak to me plainly. I merely wish to know the facts."

But we may ask the question in another sense. What is my relation to Judaism? How far, as a Christian, must I also be a Jew? The Jewish Bible—must I believe that? The Jewish history—must I accept that as authentic? The Jewish law—what is that to me? The Jewish saints—how far must I respect them? The Jewish religion—what has it to do with Christianity?

These are important questions. Christianity, at first, was planted in Judaism. Its founder, and all its first teachers, were Jews. The first converts were Jews. Judaism was the soil from which it grew. And owing to these circumstances, and others, there is no doubt that the Christian Church has always Judaized in one respect or in another. It has borrowed its doctrines, or its ceremonies, or its ideas, more or less, from Judaism; and, in doing this, it may have narrowed itself. It is, therefore, well to know the relations of the two systems; to see how far it is right to believe in Judaism, and how far wrong.

I. THE JEWISH BIBLE.

First, therefore, as regards the Jewish Bible. Must I believe that? And to this we must answer, that the Old Testament is not *our* Bible. As Christians, we are only bound by the New Testament. The Old Testament was for the Jews; and we are not Jews. If it be said that Christ and his apostles have ascribed inspiration to the

writings of Moses and the prophets, *that* may be true, and may show that they contain truth, but does not give them authority over our faith. Nothing can be more certain than that the Christian Scriptures alone possess *authority* for Christians. The two religions are not identical, but different. Therefore, the books which teach the one will not teach the other. If the Jewish Scriptures do not teach a false religion, they certainly teach an imperfect religion; and, "when that which is perfect is come, then that which is in part shall be done away." We are not, therefore, to find, in the Old Testament, authority for Christian doctrine. We often hear texts from Moses or Isaiah brought forward to prove the doctrine of the Trinity or the Atonement; but they have not, and cannot have, any authority.

But while we deny, to the Old Testament, authority over Christian faith, we do not deny its utility as a source of improvement, and means of instruction. "*All* scripture given by inspiration is profitable for doctrine, reproof, correction, instruction in righteousness." The Jewish Scripture is not authoritative; but it is profitable. Who can read the Psalms or the prophecies, without feeling that they are filled with profound religious life; that they come from a deep religious experience; that they are instinct with an inspiration, second only to that of John and Paul?

"Out of the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of joy and woe."

Our conclusion, then, in regard to the Jewish Bible, is, that, for the Christian, it has no authority, but a great deal of use, interest, profit, and edification.

II. THE JEWISH HISTORY.

Then as regards the Jewish history, or the contents of the historical books of the Old Testament: how far are we bound to believe their statements? We find, for example, a controversy, between geology and the Book of Genesis, as regards the age of the earth; and another controversy as regards the extent of the Deluge. We find historical difficulties, in relation to the dates, in the Book of Chronicles. We find astronomical difficulties in the account of the sun standing still at the command of Joshua, and physiological difficulties in relation to the whale and Jonah. How far are we bound to set aside the testimony of these sciences, and accept that of the historical books of the Old Testament? My answer to this question would be, that the Bible, on these points, has the authority which belongs to a generally authentic history, and no more. Historical books like these, which belong to the religion of a nation, are likely to be guarded with more care, and to be kept more free from errors, than any common history; but they are not necessarily infallible. No one can certainly say that such miracles as those of Jonah and Joshua were *not* wrought. If we believe in miracles at all, any miracle is possible; and we cannot say that there might not have been a reason even for such as these. But, on the other hand, we are not bound to believe them because they are in these books. We do not know, certainly, who were the writers of those histories; how they were put together, or by whom they have been kept, and taken care of. There are texts in the Old Testament which say that the sun moves, and that the earth stands still; and, on the strength of those texts, theologians opposed the Copernican system. But no theologian opposes the Copernican system *now* on

that ground. God's revelations in Nature, on this point, are much clearer and more convincing than any revelations in the Old Testament. And so it will probably be with the present conflict between Genesis and geology. Geology will get the better of Genesis, not because men grow less religious, and have less respect for revelation; but because they find revelations in Nature no less than in Scripture, and learn to explain that which is more obscure by that which is more plain.

III. THE JEWISH SAINTS.

Again, as regards the saints of the Old Testament: am I bound to reverence them? Must I take the characters of Moses and David and Jacob as specimens of Christian virtue? or may I judge them and their conduct by the rules of ordinary morality? The answer to this question is very simple. We must not allow our ideas of right and wrong to be perverted because a halo of reverence has been thrown around the memories of these great men. If Moses was a man of violent passions, as appears evident from his biography, we must not call *that* meekness because it has been the custom to do so. If the great fault of Job was *impatience*, — unwillingness to wait until he could understand the meaning of Providence, — we must not call *that* patience. If Jacob was tricky and cunning and false, we must call these qualities by their right names. If David committed a mean and cruel murder, let us admit that fact, even though he be called the man after God's own heart. Let the truth prevail, though the heavens fall. But the result will be a better and deeper, because more intelligent, reverence for the grandeur and nobleness of these characters, when we have brushed away this misty reverence which now surrounds their names. They were

not saints, any of them. They had nothing saintly about them. They had no monkish virtues, no puritanic holiness; but they were strong, natural men, full of heroic qualities,—their faults mostly those of their time, their virtues mostly their own. How deeply interesting the character of Job!—so full of a noble pride and the consciousness of integrity; with such a strong sense of truth, and hatred of falsehood; determined not to speak “words of wind” or empty flattery, even on behalf of Jehovah. And how touching the character and life of David,—that creature of impulse, that soul of fire,—so full of generosity toward his enemies, fidelity toward his friends! with a heart capable of such trusting confidence in God, and such deep affection for those he loved, that the plaintive expression of these sentiments has taken captive the heart of mankind. His impulsive nature carried him into one great crime, for which he greatly suffered and deeply repented. David makes a very bad saint; but, as a man, he will stand the object of love and compassion through all time.

IV. THE JEWISH SABBATH.

But there is nothing of Judaism which has been more universally adopted by Christians than the Jewish sabbath. Therefore we must ask, “Am I a Jew, or not, in relation to the sabbath?” It is a curious fact, that though Christians keep the first day of the week, and not the seventh, they still persist in calling it a sabbath.* They keep the first day of the week sacred, on the authority of the commandment, given by Moses to the Jews, directing them to keep the seventh day sacred; and although Moses

* Except the Italians, who call Saturday *Il Sabato*; and Sunday, *La Domenica*, or the Lord's Day.

distinctly says, "The *seventh* day is the sabbath of the Lord thy God," Christians call the first day the sabbath. All the rest of the ceremonial ordinances given to the Jews they reject, and consider them to be repealed by the gospel; but this one is allowed to stand. Neither Christ nor his apostles have anywhere commanded keeping either the seventh day or the first day as holy time: on the contrary, all that was said or done by them, in relation to the sabbath, was in opposition to its Jewish observance. One of the chief charges against Jesus was, that he was a sabbath-breaker. In saying that "the sabbath was made for man, and not man for the sabbath," he transferred its observance, at once, from the ground of duty to that of expediency. In saying that "the Son of man was Lord of the sabbath," he justified himself and his disciples in keeping it no longer. When the early Christians took the first day of the week, instead of the seventh, as their time of meeting together in remembrance of Christ, they showed that they considered the sabbath to be abolished for them. It is true that the Jewish Christians, generally, continued for some time to keep the sabbath. But then they kept the first day *also* as a day of meeting together; which plainly shows that they did *not* transfer their sabbath-keeping from the seventh day to the first. They kept the seventh as Jews: they met on the first as Christians. And as all that is recorded of Jesus, in the Gospels, discourages sabbath-keeping; so all that is said by the apostles, in the Epistles, goes to discourage it too. The Apostle Paul wonders why the Galatians, after having known God, should turn back again to weak and beggarly elements, and desire again to be in bondage, observing days and months and times and years; and tells the Colossians, "Let no man judge you in meat, or in drink, or in respect

of a holy day, or of the new moon, or of THE SABBATH, which are but the shadows of the things to come."

Nothing can be wiser or better than to devote one day in seven to the improvement of the mind and heart; to meeting together for worship, meditation, and mutual instruction. It is a blessed thing to have this intermission in the tumult of life, — one time in which the working-man shall rest; in which the farmer and the mechanic shall put away their tools, the student close his books; and the hours be devoted to works of piety and charity, to family meetings, and the brotherly intercourse of Christians. Consecrate the seventh part of the time to the highest interests of humanity: but let it be done on right grounds, and in the right way; not as though we were Jews, but because we are Christians; not as though we were ordered by a positive command not to work, and to go to church on this particular day, but because Christian faith and Christian love move us to set apart this time for the highest ends.

But it is said that this is not safe. It is not safe to trust the observance of the Lord's Day to grounds of expediency, instead of positive law. But I ask, Is not *the truth* safe? and is not this the fact? Let us have a little confidence in truth and in human nature. At any rate, let us not tell lies for God. Let the observance of this day stand on the foundation where Jesus and the apostles left it, and then it will be observed more truly and livingly. It will be treated, not as a task, but as a joy; be kept, not in form, but in spirit; be loved and prized. Perhaps it will be kept differently from now. Christian meetings on this day, without being less in earnest, may become more free and cheerful.* Christian recreation may occupy a part of the time, and Christian charity another.

But, not to dwell on this too long, may we not ask, whether something of the Jewish synagogue may not have crept into our modes of worship? Ecclesiastical writers tell us that Christian worship was copied from that of the synagogue, — copied, perhaps, too far. Certainly the apostles give us the picture of much freer and more social meetings than those we have at present. The early Christian meetings were those in which all took part; and they were thus brought into close relations to each other. The Christian Church then was not a congregation, meeting together in the same house to hear prayers and the sermon; it was not an audience merely, but a communion of minds and hearts, meeting together for mutual edification, for mutual consultation, for mutual action. It would be well for us if we could have less of the Jewish synagogue and the lyceum lecture, and more of that early, intimate communion and co-operation of souls.

And have we not also inherited in our theology some Jewish ideas which were intended to pass away? And especially have we not taken up into our theology a notion of sacrifice? All Pagan religions, in the days of Moses, were full of sacrifices, which constituted a kind of worship suited to an imperfect religion and an uncultivated state of mind. These sacrifices are visible prayers, a dramatized worship; and are well suited to strike the senses, and, more, the imagination. The man who has received a blessing brings a lamb, and gives it to God: it is a symbolized thanksgiving. He who *seeks* a blessing, offers up, in like manner, some valuable object: it is a present which he brings to the Deity. Just so, men, asking a boon of an Eastern prince, come with a present in their hands; and, if they have committed sin, their penitence expresses itself in a like manner, — seeking to conciliate by a gift

the injured party. Moses accepted this system, purified it from its abuses, explained its real meaning: and the prophets everywhere taught that God wished neither for sacrifices nor offerings; and that these were worth nothing, unless accompanied with sincerity of heart. But, with Christianity, this whole system passed away. The Jew or Gentile saw with surprise a religion without sacrifices, priests, altar, or temple. It seemed to them empty and cold; and therefore the writer to the Hebrews said, "*We have a High Priest, an altar, a sacrifice, a temple. We have the reality, of which those were shadows; the substance, of which those were forms. All that the priest could do, and more, is done by Jesus. He not only intercedes for you with God; but he has passed into the heavens, and is at God's right hand. We have a sacrifice. Jesus is our Paschal Lamb of gratitude, our sin-offering of penance, our covenant victim, to make firm the new bond between man and God. His blood, more precious than that of lambs, has been shed for us. We have a temple: it is his body, the Church.*"

Now, these expressions, full of truth and life and heart, when thus spoken, have been taken by theologians, and hammered out into doctrines; and have so lost all their meaning and value. The truth of the heart has been turned into a lie for the intellect. The simple worship by sacrifices has been made a system of types; that is, too often, shams and falsehoods, — a worship of they know not what: and so we have imported into our theology a quantity of fine Jewish images, and applied them with a prosaic and bald literalness, which has spoiled them of their meaning.

But there is a deeper error than all this, and one which touches the very heart of religion. This is the question of the mode of forgiveness and salvation. But this opens too large a field for present discussion.

HINDOO MISSION.

MISSION-HOUSE, CALCUTTA,
Jan. 6, 1862.

To the Secretary of the
American Unitarian Association.

DEAR SIR AND BROTHER, — Feeling, as you doubtless do quite as intensely as we at the antipodes, the staggering, stunning effect of the crises in history through which the world, and our American world especially, is just now passing, you will scarcely command patience enough to listen to the comparatively diminutive though quite critical events which just now mark the history of our mission. I promise, however, to do my best in stating, with necessary brevity, the present attitude of our affairs. First of all, I thank God that the mission is alive and strong and well. I have, and I think truly, once and again compared my position here — my too lonely position — to that of a man who has labored for years, single-handed, in the Tuckerman Ministry-at-Large, in — say Baltimore or St. Louis. His relations with his flock are so largely personal, that it is almost impossible to transfer them. “A stranger will they not follow.” I fear that all would have gone to wreck during my absence, had it not been for the *form* which a directing Providence has given to our work in Calcutta during the last two years; viz., that of a *mission-school*, giving all of Christianity to its pupils (more than five hundred of whom have already come under our roof) which our best wisdom and fondest affection can win them daily *to ask for*. This *school* of the mission seems now even more flourishing than when I left it. Little short of a hundred and sixty boys and young men surrounded me to day, — the first day of the new term, — quite a number having not yet returned from the holidays. At the close of five hours of good common schooling, — we know

what that means in New England,— they all chanted together the Lord's Prayer, with which they have frequently closed the school during my absence of ten months. They seemed both to understand and to feel it; and I think that the angels heard them. I asked the head native teacher (Mr. Dwarka Nauth Singhee, who had led them in the prayer) to go on with them as he had been used to when I was away. He next called on the assembly for "*what we all believe.*" To this every voice responded, in good, clear English sounds,—

" The earth shall own, untrod
By sect or caste or clan,
The Fatherhood of God,
The brotherhood of man."

Dwarka Nauth went on to say, "that there are a number of hymns [Christian hymns] which the school repeat simultaneously, if you wish to hear them."—"Not now," I replied; "but ask the school, in Bengali, so that the youngest pupil shall understand the question, whether they wish me to read them a story about a Christian boy, who, though poor and sick, had learned of Jesus how to do good, and whose widowed mother loved the Bible above all things else."—"All who had *rather not hear it*, because it is about Jesus and the Bible and Christian mission-work, will lift their hands." Not a hand was raised. "All who wish to hear how a poor, sick, Christian child did much good through his love of God, and became a boy-missionary, will lift their hands." *Every hand up.* So I began, and read the first chapter; which was promptly turned into Bengali by Mr. Singhee. I trust that most of the boys and girls in our Sunday schools have read "*The Boy-Missionary, a Tale for the Young*, by Mrs. J. N. Parker,"—a little work full of practical suggestions of gospel well-doing, and one of the sort of books that Mr.

Gangooly ought to be translating for us. A *viva-voce* and idiomatic translation of it is now being given to the school at the rate of one chapter a day. And may I commend a reperusal of this book to such on your side of the globe as wish to have some distinct notion of the proximately *religious* character of the instruction offered by us to the sons of idolatrous Hindoos (many of whom are led to worship in their homes, as our dear Philip Gangooly did, in his earlier life, the foul and obscure *Linga*), and offered, too, in the "down-stairs" hall of the mission-house, where we attempt no *direct* indoctrination, but move gently on in the spirit of the wisdom of our truly reverend friend and adviser, John James Tayler, of the London University? On the twenty-seventh page of the Tenth Report of our Mission (which I trust no *privateer* interruption has prevented from reaching our American friends ere this, from London), OUR "*father Tayler*" says, "I cannot but think, therefore, that you are taking the right course, in devoting the main strength of your mission to the extension and perfection of native schools; not, of course, withholding such direct religious instruction as the people are disposed freely to seek, and as their acquaintance with Christian literature must dispose them more and to seek," &c., &c.

What I wished to say, then, first of all, was simply this: that I look up to God in sincerest adoration and thanksgiving, in view of the fact, that, on the very *first* Sunday after my return (being yesterday), I was able, *besides* conversing with several natives at the mission-house (attracted thither, as I perceive, by Mr. Gangooly's invitations to Bible-inquiry, or say *gospel-study*), to hold a morning-service, with sermon and a christening, at the convenient residence of our good friends the Ledlies, in Fairlie Place. And now, on the closing of the *first school-day* after my return from England, (would God it could have been from

America!) I find myself leading towards God, through the only true way, — the spirit and love of Jesus Christ, — more than one hundred and fifty Hindoos. Does not this justify a hallelujah-hope of a happy New Year for the Indian Mission, in spite of the fact, that —

“Earth is all in arms abroad”?

Your brother,

DALL.

UNITARIAN CHURCH IN TORONTO.

TORONTO, C.W., 18th February, 1862.

Rev. JAMES FREEMAN CLARKE.

I HAVE been requested to convey to the Executive Committee of the A.U.A. the sincere thanks of our “Christian Union” for the generous donation of books and tracts which we have recently received. I beg leave to do so through the medium of your “Journal,” and, at the same time, to say a few words about the condition and prospects of our “cause” in Western Canada. . . .

The trustees of our church, for the year 1861, have just published their “report.” They “congratulate their fellow-worshippers on the present improved condition of the society.” At the commencement of the year, “they found many discouraging circumstances before them.” The principal of these was the financial embarrassment of the society; and the question of reducing its encumbrances soon “became a subject of serious deliberation.” The chief encumbrance was a mortgage-debt of \$2,000 on the church, already past maturity. It was decided to make an appeal to our friends in Montreal and Ottawa, and also in the United States. In this connection, special mention should be made of the most fraternal and generous spirit manifested

by Mr. Corder's Society in Montreal. I paid them a visit last spring, and in a few days received aid for our church to the amount of \$628. It seemed difficult to decide to whom I owed the larger share of gratitude, — to pastor or people; for they appeared to vie with each other in deeds of kindness. God bless them all! Our brethren in Ottawa, and in Burlington, Vt., also responded to our appeal "with generous liberality; but, owing to the unfortunate circumstance of the breaking-out of civil war in the United States, no hopes could be entertained of success in that country." We were thus obliged to turn our attention to "the mother country;" whence, by dint of personal solicitation, we received "such an amount of pecuniary assistance as has enabled us to pay \$1,883.33 of our mortgage-debt; leaving only \$116.67 due thereon." For the success of our appeal to the Liberal Christians of Great Britain and Ireland, we are greatly indebted to Professor Hincks, of the University of Toronto; to Rev. W. H. Channing, then of Liverpool; to Rev. Mr. Marshall, the editor of the "London Inquirer;" and to the British and Foreign Unitarian Association for a subscription of thirty pounds *sterling* from its funds.

Our trustees also state, that "by other arrangements, put into operation since the return of our pastor, we have paid \$109.75 of the floating-debts; and there are, in course of realization, measures that will, we hope, eventually extinguish all our liabilities, and leave us, within a little more than two years from this date, entirely free from debt."

The zeal and self-sacrifice of some of our members are certainly most commendable; but I must confess I am less sanguine in this matter than our trustees appear to be. That the American Association was unable to afford us aid toward our current expenses for the past year, you are well aware; but, unless our brethren *somewhere* feel moved to lend our congregation a helping hand for a year or two

longer, I cannot conceive how the oppressive burden is to be borne by the "little flock" here. The sum of \$1,200 is needed for the present year; and we have only about forty names to look to for this amount.

Men who, in view of all this, can still say, "Under these circumstances, we would thank God, and take courage; resolved to sow the good seed, not doubting that in due season we shall reap, if we faint not,"—must certainly be in earnest. Some of our number have feared that the sympathies of the American Unitarian Association may have been alienated by the recent unfortunate war-excitement in England and Canada. I trust, however, that we may still rest assured of the hearty God-speed of every Liberal brother "across the line;" and of not only the sympathy, but also the ready assistance, of the American Unitarian Association, should its funds admit of such aid. This is a great field for *workers* in our cause. Both at Hamilton and at Ottawa, a Liberal society ought to be organized at once; and in various places throughout the Provinces are numbers of Unitarians and other Liberal Christians, who should be sought out, and made to feel that they are not wholly severed from our fellowship and communion. As soon as the American Unitarian Association finds itself in a position again to encourage *missionary* labor, I trust that Western Canada will receive its due share of attention. In the winter season, I am one hundred and ten miles distant from the nearest Unitarian brother-minister; and I should like amazingly to feel as if I were *co-operating with somebody*.

Fraternally yours,

J. K. K.

[NOTE. — The above letter shows what our brethren scattered abroad need, and what they are willing to do for themselves. We can help them when our churches are agreed to make *regular* contributions every year to the American Unitarian Association, and not before. — ED.]

THE "ROCK OF AGES."

THE "Rock of Ages," and more particularly its seventh chapter, was written to convince us, "that Scripture, in the Old and the New Testament alike, assures us, that in the trustful knowledge of one God — the Father, the Son, and the Holy Ghost — is the spiritual life of man, now and for ever."

Perhaps the author is right; but I do not believe God has changed his economy *now* from what it used to be when Jesus declared, "Call no man your father upon the earth; for one is your Father, which is in heaven" (Matt. xxiii. 9). "It is my Father that honoreth me; of whom ye say, he is your God" (John viii. 54). "I ascend unto my Father and your Father, and to my God and your God" (John xx. 17). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3). ●

Certainly the Scriptures do not teach that the spiritual life of man used to be in any such absurdity, but rather in the hearty reception of this truth: "There is one God, and there is none other but he" (Mark xii. 32); and this certainly will be the belief of all when men shall submit to the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased: *hear ye him.*" This is the text which is to me of more power than all the two hundred pages of the "Rock of Ages;" than all the statements of doctrine in Christendom. It is the rock upon which I build my faith in "*both the Father and the Son.*"

That trustful knowledge of one God in three, and three in one, affords me no spiritual life whatever, as it seems

bad philosophy, and contains no consolation, no glad tidings, no hope. Give me rather the simple faith of old, — "God is not a man that he should lie, neither the son of man that he should repent. Thou art God alone." "Even from everlasting to everlasting thou art God." "Shall not the Judge of all the earth do right?" — "Is any thing too hard for the Lord?" — "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

Once drive me from the thought, "I am the Lord thy God, the Holy One of Israel, thy Saviour," and I know no reasoning, no scripture, which could limit me to three persons in the Godhead; and if to three, "Who are the three?" would be the next question. Destroy the Unity of God, and tell me his plurality is three; and, by a process of reasoning similar to that in the "Rock of Ages," I can easily show teachers of the blessed Trinity have "limited the Holy One of Israel."

"Hear, O Israel! the Lord our God is one Lord," explained away, making the one God "a kind of copartnership," as one Trinitarian explained it to be, — a kind of high court, I should call it, — would give me a basis for the scriptural argument, "God is one: he is seven, — seven in one." Who are the seven in one?

First, who are the three? This is nowhere asserted; but first assumed, and then proved by a peculiar arrangement and assorting of texts by those declaring it.

Now, Abraham might be, by parity of reasoning, one of the three, and Paul another, and Moses the third; thus: —

Matt. xxiii. 9: "One is your *Father*, which is in heaven."

Matt. iii. 9: "Think not to say within yourselves, We have Abraham to our *father*; for I say unto you, that

God [explanation : that is to say, Abraham] is able to raise up children unto Abraham."

Gen. xviii. 12 : Sarah recognized him as her lord.

John viii. 39 : "They answered and said unto him, *Abraham* is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

John viii. 17, 18 : "The testimony of two *men* is true. I am *one* that bear witness of myself, and the *Father* that sent me beareth witness of me" [explanation : therefore God must be a man].

Rom. iv. 16 : "Abraham, who is the *father of us all*."

Luke xvi. 23-25, 27 : "And in hell he lifted up his eyes, . . . and seeth *Abraham* afar off, and Lazarus in his bosom. And he cried, and said, *Father Abraham, have mercy on me*. . . . But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise *Lazarus* evil things ; but now he is comforted, and thou art tormented. . . . Then he said, I *pray thee*, father, that thou wouldst send him to my father's house," &c.

Heaven is God's throne. God is judge himself (Ps. l. 6).

John xx. 17 : "I ascend unto my Father and your Father, and to my God and your God."

Reasons.—Now, seeing Abraham knew how Lazarus had passed his life on earth, he must be omnipresent. Seeing he judged Lazarus, and heard his prayers, he must be God. Seeing he had power to send messengers even from the dead, Abraham must be God : no one else can do wondrous works.

Again : Paul must be God, because he holds himself up as guide, saying, "Be ye followers of me" (1 Cor. iv. 16 ; 1 Cor. xi. 1) ; and soon again says, "Be ye therefore followers of God, as dear children."

Ps. xlviii. 14 : "For this God is our God for ever and ever : he will be our *guide even unto death*."

1 Thess. ii. 13 : Paul writes thus to the Thessalonians :
"When ye received the word of God which ye heard of us, ye received it not as the *word of men*, but as it *is in truth* the word of God."

1 Cor. v. 3 : "I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed."

1 Tim. i. 20 : "Whom I have delivered unto Satan, that they may learn not to blaspheme."

Acts xiv. 9-11 : Paul healed a cripple, and wrought special miracles,—evidence of his divine power.

Dan. iii. 29 : "No other God can deliver after this sort."

Isa. xlv. 29 : "Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else."

Isa. xlii. 8 : "I am the Lord ; that is my name : and *my glory* will I not give to another."

Finally, Moses must be God ; because Moses wrote (Exod. xxxiv. 28) the Ten Commandments, which were (xxxi. 18) "written with the finger of God."

John i. 17 : "The law was given by Moses."

Matt. xix. 8 : "*Moses*, because of the hardness of your hearts, *suffered* you to put away your wives ; but, from the beginning, it was not so."

Deut. xi. 13, 14 : "*Moses said*, And it shall come to pass, if ye shall hearken diligently unto *my commandments which I command you* this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that *I will give you the rain of your land* in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil."

Now, Moses could not make such a promise without he was God ; and he, being the meekest man of all the earth, would not assume to do what he was not able to perform :

therefore Moses must be God. Now, that Moses and Paul and Abraham must be God is clear, because we have shown how each one must be; and God is *one*, though his plurality is shown in Gen. i. 26: "Let us make man in our image." Moreover the Lord appeared in the Plain of Mamre as *three men* (Gen. xviii. 2).

The Trinity is only once stated in the Bible, that I have been able to discover; and there it is very easily understood by all living Christians. John xiv. 20: "At that day ye shall know that *I* am in my Father, and ye in me, and I in you;" three in one,—man, the Son of man, and God,—in one bundle of life. This is the *spiritual life* of man, *now and for ever*: this is the blessed Trinity the Scripture reveals to me.

Where the world's Trinity—the Trinity of to-day—is found in Scripture, I know not, unless it is hinted at in 2 Sam. xxiii. 19: "Was he not most honorable of three? therefore he was their captain. Howbeit, he attained not unto the first three."

I said my Trinity would consist of seven. Why not? Does not the fact of seven days in a week imply something? Why should the feasts last seven days, and one follow another in seven weeks? Why "sprinkle of the blood *seven times* before the Lord, before the veil of the sanctuary"? (Lev. iv. 6.)

Why should Balaam command (Num. xxiii. 1) Balak, "Build me here *seven* altars, and prepare me here seven oxen and seven rams"?

Why did Elijah's servant "go again *seven times*" before he saw the cloud arise like a man's hand?

Why did Naaman go and wash in Jordan seven times, even as the early disciples dipped three times in baptism?

Why did the *seven* priests bear before the ark *seven* trumpets of rams' horns, and on the seventh day compass

the city *seven* times at the fall of Jericho? Why did the candlestick have seven branches? What was the meaning of Zechariah's vision of "a candlestick, all of gold, with a bowl upon the top of it, and his *seven* lamps thereon, and *seven* pipes to the *seven* lamps?"

(1 Kings vi. 38; viii. 2) And what mean the seven years in building Solomon's Temple, and setting it up on the seventh month?

Why did the apostles choose *seven* men of honest report, full of the Holy Ghost and wisdom, for deacons? Is it not explained in John's vision thus: "I turned to see the voice that spake with me; and, being turned, I saw *seven* golden candlesticks"? (Rev. i. 12.)

(Rev. i. 20) And is not this mystery of the *seven* stars and *seven* churches, this mysterious voice, the voice which said, "Let us make man in our image;" the voice which Adam heard walking in the garden; the voice of the Lord God (Gen. iii. 8); the voice of "the *seven spirits of God* sent forth into all the earth"? (Rev. v. 6.) "The *seven eyes*" God would have engraven on Joshua's stone (Zech. iii. 9); even as it is written, "The eyes of the Lord are in every place."

Paul seems to support this doctrine in his letter to Timothy, — "I charge thee before God and the Lord Jesus Christ and the elect angels;" and, if the Trinity is in Christ's teaching, certainly then *these angels* are recognized as sharing his Father's glory when he shall appear in his own glory (Luke ix. 26).

Surely, then, would we avoid Polytheism, we must not be fed with doctrine, but with the wholesome words of our Lord Jesus Christ; learning from his life how to trust in the one only true God, that we may delight in Paul's faith. There is none other God but one.

UNITARIAN METHODIST.

LETTER FROM IRELAND.

CONSULATE OF THE UNITED STATES,
BELFAST, Jan. 29, 1862.

Rev. JAMES FREEMAN CLARKE.

DEAR SIR, — I left the United States on the 7th September in the steamship "Glasgow," and reached Cork on the 19th. Our voyage was pleasant enough, but stormy towards the last. When we reached Cork Harbor, we found the "Great Eastern" there; having been disabled in the same weather from which we suffered nothing. To me it was a great era in life to reach Belfast, and visit my relatives and friends; as I was born in this county.

I was invited to preach in the old Orthodox-Presbyterian Church where I was brought up; and had indeed a most affecting time, meeting the companions of my youth, from whom I had been separated twenty-five years.

Although closely engaged in the business of the consulate office, and pursuing my legal studies with assiduity, I am yet following my old practice, and preaching nearly every Sunday.

On the second sabbath after reaching Belfast, I supplied for Dr. Montgomery, who had been one of my teachers in youth. Since then, I have twice filled his pulpit. He lives in a beautiful village, four miles from Belfast; has a pleasant and most appreciating congregation, who are very wealthy, and most devoted to their venerable pastor. I have also preached for Rev. John Porter, whose house is well filled with a most respectable congregation.

We have the unusual sight of two Unitarian meeting-houses in the same lot, and two pastors (John Scott Porter and John Porter), cousins; but I am sorry to find that close neighborhood, relationship, and a common faith, all fail to

keep them fast in true friendship. You are, of course, aware of the ecclesiastical war now raging here in the presbytery of Antrim. It is, I think, now fully at its height. As a representative of the United States, I intend to take no part in this difficulty. I regret to see how much personal feeling has mixed itself up with the questions at issue.

I cannot myself see any good reason why a minister should hesitate to declare his belief in *one God, in the Messiahship of Christ, and in immortal life*. If that is a creed, it is at least one that I am willing to live and die by. I feel quite sure, however, that most of those who are opposing those simple statements of our faith are full believers in them, and only afraid of ecclesiastical bonds. I must say, that I was greatly grieved to find that the anti-slavery feeling here had given way to offence at the Morrill Tariff. I doubted very much the judiciousness of that measure, when passed. I doubt it yet; for it helped the South greatly abroad. I cannot, however, make any apology for a great and enlightened nation like England, who freed her own slaves, and was ever casting up slavery to us; who made almost an idol of Mrs. Stowe, and showed herself truly and sincerely to abhor human bondage. Now, when the life or death of slavery is the issue, for England and her people to desert us, and sympathize with the South, is deplorable indeed. I feel that it is a wrong to the noble spirits of America who are bearing the heat and burden of this day of toil. I feel it a most bitter disappointment personally. In my own history in Kentucky and Indiana, amid the toils of Western life, as an Irishman, I cherished, as my greatest pride, my very crown of boasting, that I, at least, had never succumbed to the wealth and power of slavery. Often did I think, that, if I ever saw England

again, I could proudly tell them, that, when in the midst of slavery, I was always its opponent. Alas! that is now no honor here. I have stood still; but public feeling here has turned. Great God, grant that the people of Great Britain may soon have their eyes opened to see the true course of duty!

If, by their aid or sympathy, slavery is now allowed to be established and confirmed as an independent nationality, then, in Reason's name, when, and by what power, is it ever to be overthrown? It has steadily grown strong, in defiance of civilization, the Bible, and all kindly persuasions.

When the slave-trade would be re-opened, and a new nation rise, founded upon tyranny and plunder, would it not become the scourge and terror of the civilized world?

My consular instructions forbid me from speaking to the people here on this subject, or writing about it. Oh, how I long to tell my friends my grief, that, when Liberty has come to the birth, they will not aid in her deliverance! If slavery is indeed to be built up by the help of Europe, a long and bitter repentance, when too late, will show the error of the policy.

I never was so intensely American as I am now. Now, indeed, I am trebly proud of my adopted country; for she has the mightiest army in the world, suffering and fighting for the perpetuation and establishment of human freedom. Let those hold back who please: I want to be known to future ages, if known at all, as one who gave his whole heart and soul to this struggle.

I rejoice, indeed, to see that my Unitarian friends are first in their noble efforts for their country.

I am yours most respectfully,

JOHN YOUNG.

CHURCHES UNITED.

LETTER FROM NORTH EASTON.

. . . IN the number of the "Monthly Journal" just received there is an article on organization, which revived thoughts I have often had since my connection with Unitarians, that we need some united action which will engage the feelings of the lay-members of the different congregations, and form a more effectual bond of sympathy between many now widely scattered and unknown individuals, whose strength, if *brought out*, would be all in the direction of our mode of thought, and would both be increased, and be made serviceable to the cause, by opportunities of exchange.

The spring and autumn gatherings, pleasant and useful as they are, do not meet the want that is felt; being confined almost to the ministry, and being attended by all but a few of these, to be entertained and *ministered unto*, rather than with that feeling of individual responsibility which is so essential an element in Christian character and operations, and has been so fruitful of good in other forms of faith.

We do not want more *uniformity of opinion*, but more unity of heart and action; and some of us, to whom our Liberal faith is so dear, think that more frequent opportunities to strengthen each other's hands by mutual counsel and sympathy, unmixed by any desire to bind in the least the thoughts of any, would promote the interests, not of any *party*, but of *Christianity*.

I have often queried, whether the plan suggested, of a periodical meeting of lay-delegates from our societies, and all others interested on the broad platform of Christian

equality and liberty, to discuss, encourage, pray, or sing, would not bind us together, by bringing us to be more acquainted, and create a stronger attachment for our tone of thought in the large class, and the *increasing* class, who are dissatisfied with Orthodoxy, *but* who occupy a *negative* position, and whose power and influence are lost to the cause by a lack of concentrated effort,—a loss which reacts upon themselves, and aids the natural results, on social beings, of isolation.

Truly yours,

C. C. H.

DONATION TO THE CALCUTTA MISSION.

THE following needs a few words of explanation. Mr. Daniel Low, the writer, a citizen of New York, offered some years since to give a thousand dollars to the Unitarian Association, for a printing-press for our Calcutta Mission. He wished to do something for the mission; and was informed that this would be a desirable thing for them to have, and that the expense would be some fourteen or fifteen hundred dollars. He therefore offered a thousand dollars, on the condition that the additional four or five hundred dollars be obtained elsewhere. Subsequently, it appeared that a printing-press was not the thing required, as it would involve extra expenses for office, compositors, paper, &c., and also require a staff of writers to keep it supplied with matter. Consequently, the idea of a press was relinquished; but Mr. Low, with great liberality, agreed to give the sum he had before sent us, together with the interest accrued thereon, for the general objects of

the mission, provided that the additional four or five hundred dollars were secured within a certain time.

The Executive Committee, therefore, appointed two gentlemen of their number to solicit this additional sum, which they obtained with little difficulty from a few gentlemen and ladies; among whom we may mention Hon. Albert Fearing, William F. Weld, Esq., Edward Wigglesworth, Esq., Mrs. Augustus Hemmenway, Robert Waterston, Esq., the Misses Newman, Charles F. Hovey and Co., Hon. James Arnold of New Bedford, and the Misses Wigglesworth.

On communicating this result to Mr. Low, the following letter was received, which contains some hints and suggestions worth considering:—

NEW YORK, 12th March, 1862.

REV. JAMES FREEMAN CLARKE.

MY DEAR SIR,—Your favor of the 28th ult. duly came to hand; and I note with pleasure you had obtained four hundred and twelve dollars for the mission of Mr. Dall. I wish it could have been four times that sum. You will now dispose of the money I sent some two years ago in favor of the mission, as you think proper.

I think a great deal more money could be obtained for this mission, if an effort was properly made. I think, if you could insert in your "Monthly" some quotations from the letter of Mr. Dall which I sent you, especially where he states he had received more than two thousand letters from natives, and all but about a dozen in the English language, it would do good; for this shows that there are intelligent persons there seeking after the truth, which is very different from the case in most foreign missions. Converts are too often made of those seeking charity for the body rather than the soul. Could these matters be properly

brought before the New-England people, who have big hearts and souls when any good purpose is shown them, I cannot but think a good harvest would be obtained with a proper cultivation.

I am, dear sir, yours respectfully,

DANIEL LOW.

WANTS AND WAYS OF UNITARIANS.

[The following paragraphs are from the "Gospel Banner," Augusta, Me. They are written in consequence of a letter, recently published in our "Journal," advocating more organization among Unitarians. It is well "to see ourselves as others see us;" and a friendly notice like the following deserves our attention.]

THE Unitarians are strictly a *Congregational* people. The American Unitarian Association is an organization of ministers, of *men*; not of churches. Each one of their churches or congregations stands alone, not formally connected or associated with any other. The following extracts from a letter written by a Unitarian minister at the West, which we find in the "Monthly Journal," and the Editor's response to it, show that some of the Unitarians feel the need of a more efficient organization,—an organization of *churches* as well as ministers; and they seem to be contemplating a movement in this direction. Their desire is to effect an organization which shall be sufficiently liberal to include all who sympathize with them in the practical working of Christianity under their direction, but yet which shall not be sectarian in its character. Unitarianism they find too small for them to work in. They wish to unite all the friends of liberal thought and humane endeavor, unembarrassed by the restraints and limits of a sect.

We wish our Unitarian friends success in this contemplated enterprise, so far as it can in any way be made to serve the interests of Christianity and of man. No people have done more than Unitarians to advance the humane and benevolent movements of the age; and they, if anybody, are entitled and qualified to lead in such a work as they propose. But we fear they will meet with many difficulties. It is hard organizing strict Congregationalism, and it is much harder organizing individualism. Either the organization will be so narrow as to cramp somebody, or so loose as to be inefficient. In avoiding Scylla, they are likely to run upon Charybdis. Perhaps, however, some golden mean can be found exactly suited to the nature of the present case. At any rate, the letter we copy, and accompanying notes, afford valuable suggestions to all who are studying the best means of giving practical direction to the liberal thought of the age.

VESPERS AND LITURGY.

[The following remarks are from the "New-York Tribune." We know nothing about the facts further than they are here presented. We think it is not true that Dr. Osgood's "Liturgy, or Book of Worship," is "unsatisfactory" to those who desire a liturgy. But there are many in all our churches, very strongly Congregational in their habits and associations, who wish no approach to Episcopacy.]

VESPERS IN THE UNITARIAN CHURCH.—About three years since, the Rev. Samuel Longfellow, of Brooklyn, introduced the vesper-service into his church in that city, and, at the request of his church, prepared and published a

little book of great simplicity and beauty. It has been a complete success, and, ever since its first introduction, has drawn such congregations, that his church has been filled to overflowing. Although Mr. Longfellow's health failed about two years since, compelling him to ask a dissolution of his pastoral connection with the church,—which was reluctantly granted,—the vesper-service is still retained by the church and their new minister (the Rev. Mr. Staples) with unabated interest. But this church and the Rev. Mr. Longfellow both being considered by some of the more conservative Unitarians a little heretical, it was thought best to prepare a more "christological" manual of devotion for this service, adding a liturgy, &c.; which has been done by two distinguished divines of the Unitarian Church (the Rev. Drs. Osgood and Farley). The publication of the book (within the last fortnight) has given rise to a warm discussion of its contents, in the "Christian Inquirer" (the weekly organ of the denomination), which would seem to show that the new book is quite unsatisfactory to most of those for whom it was intended. In the Rev. Dr. Farley's church, in Brooklyn, where it was sought to introduce it, the congregation, after a thorough consideration of the subject at one or two meetings, finally rejected the book by a vote of more than two to one, although the same meeting appointed a committee to prepare "a vesper-service book" for their use. We understand that the book was rejected on the ground chiefly that it held doctrines at variance with generally received Unitarian views of Christianity; and, while most of them desired a vesper-service, they did not want the liturgy. On the other hand, we believe the Rev. Dr. Osgood's church are using the new service-book with acceptance; though we are not sure that the church have adopted it permanently.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 10, 1862. — Present, Messrs. Hedge, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Hinckley, Winkley, Sawyer, and Fox.

The Committee appointed at the last meeting to collect funds for the India Mission, in accordance with the proposition of Mr. Daniel Low, reported that they had obtained the amount required, and thus secured for the mission over \$1,500.* It was voted to send at once \$500 of this sum to Mr. Dall, to aid in the support of his Mission School.

The Committee on the India Mission presented letters recently received from Rev. Mr. Dall and Messrs. Gangooly and Phipson, which were read to the Board. Several matters referred to in these letters, connected with the mission, were discussed, and acted upon.

A letter was read from Rev. John S. Brown, of Lawrence, Kan., giving an interesting account of the condition and prospects of his society, and asking if the Association would contribute something towards his support the present year. In view of the importance of the position occupied by Mr. Brown, it was voted that the sum of \$100 be appropriated for his benefit.

A Committee was appointed, consisting of Messrs. Hedge, Clarke, and Lincoln, to take into consideration the subject of the next annual meeting.

Several other matters were discussed, and acted upon; and the Board adjourned, after a session of nearly three hours.

* For the names of the donors, see "Acknowledgments," p. 191.

BOOKS RECEIVED

Since our last Notice.

The Soldier's Manual of Devotion, &c. Prepared by J. G. FORMAN, &c., for the use of Chaplains and Soldiers in the Army. Alton, Ill.: 1861.

This is another liturgy and hymn-book, adapted — and very well adapted — to wants of a different kind. It contains "a Form of Public Worship," a collection of hymns and songs, and a great variety of prayers and special services. It is small, and convenient to be carried in the pocket; and is the best manual for soldiers, we have seen. It is quite cheap too; and we wish for it a wide circulation.

Margaret Howth: a Story of To-day. Boston: Ticknor & Fields.

We have not read this story (which has recently appeared in the *Atlantic Magazine*), but know that good judges speak of it in very high terms. It is written by a young lady residing in Wheeling, Va. It is a story on the *minor* key (so we are informed), very sad in its incidents and sentiment, and showing the dark side of human life as regards trial and sorrow, the bright side as regards patience and hope.

 INTELLIGENCE.

Rev. CHARLES H. WHEELER has resigned the charge of the Society in South Danvers, Mass.

Rev. WILLIAM P. TILDEN has resigned the charge of the Society in Fitchburg, Mass.; his resignation to take effect the last of May next.

 ACKNOWLEDGMENTS.

| | | | |
|----------|------|--------------------------------------------------------------------------|---------|
| 1862. | | | |
| Feb. 25. | From | Society in Keokuk, Io., as a donation | \$15.00 |
| " " | " | a friend, for the circulation of books | 5.00 |
| " 26. | " | Ladies in Rev. Richard Pike's Society, Dorchester, as a donation | 3.00 |
| " 27. | " | Subscribers to Monthly Journal, in Exeter, N.H. . . . | 2.00 |
| Mar. 1. | " | Society in Groton, as a donation, additional | 8.25 |

ACKNOWLEDGMENTS.

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| | | | |
|-------------|-----|------------------------------------------------------------------------------------|---------|
| Mar. | 1. | From Subscribers to Monthly Journal, in West Society, Boston | \$22.00 |
| " | 3. | " Rev. Ed. J. Young's Society, Newton Corner, for Monthly Journals | 40.00 |
| " | " | " First Parish, Dorchester, for Monthly Journals, additional | 7.00 |
| " | 6. | " Society in Waltham, for Monthly Journals, additional | 6.00 |
| " | " | " From Rev. Dr. Farley, trustee, as income of Graham Fund | 108.50 |
| " | " | " Subscribers to Monthly Journal, in Dover | 12.00 |
| " | 12. | " Subscribers to Monthly Journal, in Hubbards-ton | 4.00 |
| " | " | " Society in West Dedham, for Monthly Journals | 11.00 |
| " | " | " Society in Greenfield, for Monthly Journals | 10.00 |
| " | 15. | " Subscribers to Monthly Journal, in Hawes-place Society, South Boston | 12.00 |
| " | 19. | " Rev. E. G. Adams's Society, Templeton, as a donation | 45.00 |
| " | 20. | " a friend in Sandusky, Ohio | 2.00 |
| " | 21. | " Rev. N. H. Chamberlain's Society, Baltimore, Md., for Monthly Journals | 23.00 |
| " | " | " Rev. C. J. Bowen's Society, Baltimore, Md., for Monthly Journals | 25.00 |
| " | 22. | " Rev. E. B. Willson's Society, Salem, as a donation | 160.00 |

ARMY FUND.

| | | | |
|-------------|-----|---------------------------------|------------|
| | | Already acknowledged | \$1,311.37 |
| Feb. | 25. | From a friend | 10.00 |
| Mar. | 11. | " Society in Montague | 6.00 |
| | | | <hr/> |
| | | | \$1,327.37 |

INDIA MISSION.

The following sums have been contributed, to secure to the Association, for the support of Mr. Dall's Mission-school, the donation of \$1,000, with eighteen months' interest, offered by Mr. Daniel Low of New York:—

| | | |
|-----------------------------------|--------------------------------------|------------|
| From | Hon. Albert Fearing | \$50.00 |
| " | William F. Weld, Esq. | 50.00 |
| " | Mrs. Parker | 5.00 |
| " | " Lemuel Shaw | 5.00 |
| " | Robert Waterston, Esq. | 25.00 |
| " | Misses Newman | 52.00 |
| " | Hon. Jas. Arnold | 50.00 |
| " | William Endicott, jun., Esq. | 10.00 |
| " | R. C. Greenleaf, Esq. | 10.00 |
| " | Thomas Mack, Esq. | 5.00 |
| " | Mrs. Augustus Hemmenway | 100.00 |
| " | Misses Wigglesworth | 50.00 |
| " | Mrs. Nathan Appleton | 10.00 |
| " | Hon. John Prentiss | 20.00 |
| " | Edward Wigglesworth, Esq. | 50.00 |
| | | <hr/> |
| | | \$492.00 |
| Amount given by Mr. Low | | 1,090.00 |
| | | <hr/> |
| Total | | \$1,582.00 |

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address,— "Care of American Unitarian Association, Boston."

| Preachers. | Address. |
|----------------------------------------------------|-------------------------------------|
| Horatio Alger, Jr. | Cambridge. |
| John B. Beach | Meadville, Penn. |
| La Fayette Bushnell, care of "Christian Inquirer," | New York. |
| F. L. Capen | Care of Barnard Capen, Esq. Boston. |
| William Cushing | Clinton. |
| J. H. Fowler | Cambridge. |
| Merritt E. Goddard | Cambridge. |
| J. L. Hatch | Boston.* |
| John W. Hudson | Springfield. |
| Lyman Maynard | Milford, Mass. |
| John Orrell | Boston.* |
| George Osgood | Kensington, N.H. |
| J. M. Peirce | Cambridge. |
| Thomas H. Pons | Boston.* |
| D. H. Ranney | W. Brattleboro', Vt. |
| James Richardson | Boston.* |
| Charles Robinson | Groton. |
| Ed. G. Russell | Cambridge. |
| George W. Stacy | Milford. |
| Livingston Stone | Cambridgeport. |
| L. G. Ware | Boston.* |
| Daniel S. Whitney | Southborough. |
| J. Henry Wiggin | Montague. |
| George A. Williams | Deerfield. |
| Martin W. Willis | Nashua, N.H. |
| Samuel D. Worden | Lowell. |
| William C. Wyman | Brooklyn, N.Y. |
| J. C. Zachos | Cincinnati, O. |

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OF THE
American Unitarian Association.

VOL. III.]

MAY, 1862.

[N^o. 5.]

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Rev. JAMES FREEMAN CLARKE, Editor.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
AT WALKER, WISE, & CO.'S,
245, WASHINGTON STREET.

1862.

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OF THE
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THE OFFICE OF THE TREASURER, CALVIN W. CLARK, Esq., is also in that place; and remittances of money may be made to him there. Subscriptions received for the "MONTHLY JOURNAL;" price One Dollar per annum.

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usages inconsistent with the principles of morality in which he has been instructed, they tell him that he is



1

THE

MONTHLY JOURNAL.

VOL. III.]

BOSTON, MAY, 1862.

[No. 5.

“BE NOT RIGHTEOUS OVERMUCH.”

THERE are few texts in the Bible which are greater favorites with a certain class of persons than this. There are those whose chief fear seems to be lest the world should be righteous overmuch; and yet the fear and the danger are, in their own case, by no means commensurate. Those who are the most afraid of overmuch righteousness are not those who are most in danger of it. Their fear is therefore wholly benevolent,—a fear for others. They run no risk of destroying themselves by the rigor of their self-denial or the austerity of their devotion. They will never work themselves to death in the cause of God or man; but they are very much afraid lest others will. If a man is so conscientious, that he cannot engage in those practices in which others usually allow themselves, they say, “He is righteous overmuch;” for every attempt to rise above the popular and vulgar morality seems to them extravagant. If a young man, on entering life, finds many usages inconsistent with the principles of morality in which he has been instructed, they tell him that he is

too scrupulous; that he must do as others do, or he will never get along. If a young woman feels that the fashionable occupations of her companions — morning calls, evening parties, dressing, shopping, novel-reading — are not fit employments for the life of an immortal being; that they do not feed her mind and her heart; and therefore endeavors to devote herself to serious study, to active charity, to useful employment, — these friends immediately say, "Why should she be so much more particular than others? why make herself singular? why not live like other people?" If any one, feeling that the salvation of the soul is the great concern of life, devotes himself to religion in earnest; is evidently serious and anxious, and inquires what he must do to be saved; if he spends much time in retirement, meditation, and prayer; if he attends religious meetings on other days than Sunday, and avoids the conversation and occupation which might dissipate his thoughts, — they cry out, "He is overmuch righteous. Religion is a good thing in its place; but why so much of it?" And yet he might spend whole days — morning, noon, and night — on some important worldly business; he might deny himself rest and diversions for whole weeks, — and they would not think it dangerous. So if a man feel it his duty to take part in any unpopular movement, and express openly his opinions concerning it, these good people cry, "Why do so? You are injuring your influence: you can do no good. Be prudent; shut up your mouth; and do not make enemies." In a word, if, in religion, in morals, in social life, men are ever led by force of conscience to go beyond the common opinion or practice in the performance of duty, there are always those who will think them righteous overmuch, unnecessarily scrupulous, extravagantly conscientious, perversely bent on doing right, ultraists, always in extremes, perpetual disturbers of the

peace of society or of the church, and madly destroying themselves by their suicidal disregard of comfort and ease, and of the tranquil luxury of floating with the current.

But might it not occur to these benevolent people, that there is another way of destroying one's self besides that of overmuch righteousness? If being too conscientious destroy the outer man, too little conscientiousness may destroy the inner man. If too refined a morality destroy the comfort of this life, too careless a morality may destroy the hope of another. If our outward comfort is endangered by too strict principles, our inward peace is lost by too loose ones. If the body is worn by too much devotion to truth and humanity, the soul may be ruined by too little. How many persons do we see around us, prosperous in all outward things,—to the eye of the world successful, happy, most enviable,—over whose soul brood perpetually discontent, unrest, despair! They have taken so much care of this life, that it has become a most weary burden to them; they have surrounded themselves with such an array of comforts, luxuries, conveniences, that their soul has withered away; they have sheltered themselves so carefully in their fine abodes, their magnificent environment, from every storm of difficulty, that they are dying for want of fresh air. How many young persons do we see, who have been carefully taught every lesson of prudence and worldly wisdom, who infringe no etiquette, who walk within the verge of every propriety, who are propped up and bolstered beneath by luxuries, who never run any risk by giving way to a generous emotion, in whom the enthusiasm of youth has been carefully eradicated by wise counsel, who have been taught to make themselves the object of all their watchfulness and care, and so have been shut out from God's heaven and man's earth! To them the joyful struggle and battle of existence

are all unknown; they are buried, while yet alive, in the grave of self and sense; they are old, while yet young, through the calculating dryness of their heart. How we could wish for them, that they might for once be startled out of their prudence by a noble impulse; for once forget themselves in a rash act of foolish generosity; that they might only make themselves odious by taking the unpopular side of a controversy; that they might take part for once with truth and right against numbers, fashion, and power; for once find themselves in the opposition; and so, destroying their worldly success by overmuch righteousness, succeed in saving their soul! The trees which grow in the rich soil of the Western Valley are often blown down by the gale; while ours, whose tough roots lay hold of sand and gravel, can breast a hurricane. So the soul which is lapped in ease, and comforted with all outward good, loses its manly strength; while that which is obliged to contend with poverty and difficulty comes close to the great realities which give vigor to the mind and heart.

There are not many of us, I hope, who think that overmuch righteousness is the chief difficulty which the world labors under. But there is another error to which we are all more or less liable; and this is the error of supposing that there can ever be too much righteousness, too much conscience, too much devotion, too much religion. We are so much in the habit of talking about the danger of extremes, and the beauty of moderation; of saying that all extremes are errors, and that truth is usually between them, — that we have really come to suppose that we may go to an extreme in doing right; that we can carry piety to an extreme, or charity to an extreme, or humility to an extreme. People almost suppose, sometimes, that the true ground to occupy is half way between piety and impiety,

half way between faith and unbelief, half way between truth and error, half way between bigotry and charity. Now, I believe that virtue can never be carried to an extreme; that there is no such thing as ultraism in honesty or piety or any goodness; that we can never be righteous overmuch. I do not believe that truth is always in the middle, and error on both sides. Sometimes truth is on both sides, and error in the middle. Sometimes, in a controversy, both sides have the truth, and only the neutral in the middle is in error. When the two knights disputed about the shield, — one saying it was gold, and the other maintaining it was silver, — both of them were in the right; for the side which one saw was really of gold, and the side which the other saw was really of silver. But if there had been one standing in the middle, directly beneath the shield, he would probably not have been able to tell any thing about it. So when there was a controversy in the diocese of London between the modern Catholics and their opponents, whether it was proper to have lighted candles on the communion-table, both parties had truth; the one in saying that a lighted candle was a very beautiful symbol of the light of the gospel, the other in saying that there was danger from the multiplication of such forms and ceremonies. But when the Bishop of London decided this controversy by taking what he thought middle ground, by making a compromise between the ultra Catholicity of those who wished for lighted candles and the ultra Puritanism of those who wished for no candles at all, and gave his judgment that the candles should be there, but not be lighted, he took a middle ground which had nothing to recommend it, and every thing against it; for unlighted candles are objectionable as a form, and yet not desirable as a symbol. Thus, too, the truth often lies on one side wholly. If one man should say that five times four were

twenty, and another should assert that five times four were ten, it would not do to say that the truth must lie in the middle between these extremes, and that, therefore, five times four are fifteen. So when religious men contend that we should love God with *all* our heart and soul and strength, and irreligious men think that we need not love God at all, it is by no means wise to take the middle ground, and give half our affection to God, and half to the world.

But it seems to me, that, strictly speaking, there is no such thing as righteousness overmuch. Jesus tells us, that, "when we have done all, we are unprofitable servants, who have only done our duty." He commands us "to be perfect as our Father in heaven is perfect." The best men — those whose lives have been like a burning flame of zeal, devotion, love, activity — have always felt their deficiency and imperfection. No good man ever yet accused *himself* of being righteous overmuch. No man on his death-bed ever yet lamented that his faith had been too strong, his humility too profound, his prayers too incessant. In this direction, there cannot be excess: there ought not to be moderation.

"But," you may say, "is there not something which seems like an excess of conscientiousness? Is there not such a thing as a too-scrupulous conscience? Is there not a painful and laborious performance of duties, which makes them like a yoke round the neck, and a load on the heart? Is there not a feeling of sinfulness which sometimes drives men to madness or suicide? Is there not a devotion to religious duties which may be carried to extremes?" There is all this; and this is what is meant when it is said, "Be not righteous overmuch:" and yet this is, after all, not an excess of righteousness, but a deficiency. It is a one-sided righteousness, an unbalanced

virtue. The evil is not in the good which is done, but in the other good which is omitted. When the Pharisees, in their scrupulous anxiety to obey the law and give tithes of all that they had, gave tithes even of the herbs in their garden,—their mint, anise, and cumin,—they were not blamed by Jesus for doing this: they were blamed for "omitting the weightier matters of the law,—judgment, mercy, and faith."—"These," said he, "ought ye to have done, and not to leave the other undone." And this is always the true rule: there is never too much of one kind of righteousness, but only too little of another kind.

Let us look, for instance, at the case of a scrupulous conscience. There is a conscience which torments itself with its perpetual scruples; which is always in terror lest it should do or should have done something wrong; a sort of Jewish conscience, if I may so express it,—always under the terrors of the law. This scrupulousness cuts the nerves of vigorous action. One does nothing, for fear of doing wrong. Now, is there not *too much* conscientiousness here? By no means. Since Jesus tells us that we are to give an account in the day of judgment for *every idle word*, it is evident that right and wrong attaches to all, and that the conscience should be awake to it. The evil is not in too great moral sensibility, but in too little faith. We should see as well as we can *all our duty*; we should understand as fully as we may all our sins, even to the smallest; we should feel our imperfection and weakness; and then we should arise, and go to our Father, and say, "God be merciful to me, a sinner." We should not sit still under the load of remorse, nor spend our time in mourning over our weakness and sin; but arise, and go to God, and lay it down there before his mercy-seat, and gather strength at once, from communion with his love, for renewed effort. Instead of tormenting ourselves for

our supposed faults, we ought at once to confess them to God, who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Then, the more sensible we were to our sins, the more they would lead us to communion with God: and so, instead of weakness and torment, they would become the means of filling us with strength and joy; and we should be able to say with Paul, "When I was weak, then I was strong."

Again: take the case of excessive strictness in the outward duties of religion. There are those who observe the Lord's Day with the strictness of the Jewish sabbath, and who multiply religious exercises and the forms of devotion to a great extent. I admit that harm is often done by this; but I do not admit that there is or can be too much attention to the duties of religion. The fault here, as in the previous case, is, that there is too little of something else: there is too little of the spirit of the gospel in these forms; too little of the genius of Christianity. The Lord's Day *cannot* be kept too strictly: we cannot make it too sacred, too holy, too blessed a day. The difficulty is, not that men ever observe it too strictly, but that they do not observe it aright. Their observances are formal, not spiritual, not free, not filled with joy and peace of a divine life. So we could hardly have too many religious meetings, if we had only enough of the religious spirit to make them genuine outpourings of the soul. Suppose that we had meetings morning, noon, and night; suppose that we prayed seven times in a day: if this was not a form, but a season of love, joy, and peace, it would strengthen us for all our duties; it would make all our cares light; it would give cheerfulness and strength to our souls for every daily task.

Again: I sometimes hear it said that the virtue of charity may be carried to an extreme; that there is an ultra

liberality and an extreme of toleration among us. I do not believe it. I know that there is something calling itself liberality, which is so tolerant as to be unwilling to oppose error, or distinguish between truth and falsehood; which does not care what a man believes, and rather prefers to assist those who differ in opinion from itself than those who agree. But this is not an excess of charity: it is a deficiency of earnestness. It does not denote too much of liberality, but too little interest in truth. It is not an extreme of charity, too wide a sympathy, or too large a love; but that there is not enough of the deep feeling which leads us to see the vast difference between truth and error, between right and wrong.

Again: many are afraid of freedom when it goes too far, and would seek to set limits to freedom of thought and of inquiry. I do not believe that freedom can go too far, or occasion any real evil. Freedom may be made the cloak of licentiousness; but true freedom never can become licentiousness. It is the truth which makes us free, and it is sin which enslaves us. It is not too much of freedom, but too little of the sense of responsibility for the exercise of that freedom, which is to be deplored.

Again: men are sometimes charged with taking too deep an interest in particular reforms; in doing too much and saying too much about antislavery or temperance or peace or education. But how can we think too much or feel too deeply on such subjects as these? Here, as before, when we have done all, and said all, and felt all, we are still unprofitable servants. How can we say and feel too much, for example, concerning intemperance, that terrible evil, that monster sin, which defiles the temple of the Holy Ghost, and brings such countless miseries on the victim of the wrong and on him who practises it? We cannot feel this too deeply. There is

no fanaticism, there is no ultraism, possible in this direction. But we may, while looking at these evils, forget to see others: we may suffer this one theme so to blind our minds to every thing else, as to make us unjust to those who are laboring in other departments of human duty, important and necessary too. It is not that we think too much of this work, but that we do not think enough of others.

There is, then, no such thing as an excess of righteousness. We cannot be too faithful to conscience, too watchful of ourselves, too zealous in the work of life. Let us devote ourselves with full earnestness of heart and soul to doing the will of God. "Why shouldst thou destroy thyself?" is ever the language of the indolent to the industrious, of the self-seeking to the self-forgetting, of the luxurious time-server to the uncompromising servant of truth and right. "Why destroy thyself? Why lose all the comforts of life? Why make thyself unpopular and unfashionable? Why make enemies? Why provoke people by showing them their errors and sins, opposing their interests, and wounding their prejudices?" But the man whom the world thinks injuring himself by such a course as this has meat to eat that it knows not of. In the strength of a good conscience, in the cheerfulness of a pure heart, and hands washed with innocence, the day passes over his head, serene and joyful. He rises with alacrity to his earnest task; he sleeps with an infant's sleep after it is done. The world passes by him and despises him; but he has some friends, whose love atones for the neglect of all the rest. He has the deep consciousness in his soul, that he is not living in vain; and when he comes to die, he has the blessed conviction, that God, whose servant he has been, will never leave him nor forsake him. The wise and prudent men of this genera—

tion may scorn him as a fanatic, a man of no prudence, an ultraist: but the same wise and prudent men of an after-generation will build monuments over him, and write books about him; and the biography of this ultraist will be in the libraries, and his name in the orations, of all those, who, if they had lived in his time, would have said that he was foolishly destroying himself by being righteous overmuch. But more than this: when they and he come to stand in that infinite light which shall illuminate the whole history of our lives, and make every fibre of our being transparent, it will be seen that the acts of courage, of zeal, of faithfulness to right, of loyalty to conscience, which men thought extravagant, useless, and suicidal, were all necessary, all useful, and all tended to develop, build up, and strengthen his soul.

Edmund Burke once concluded a speech at Bristol, before his constituents, in these words:—

"And now, gentlemen, on this serious day, when I come, as it were, to make up my account with you, let me take to myself some degree of honest pride on the nature of the charges that are against me. I do not stand here before you accused of venality or of neglect of duty. It is not said, that, in the long period of my service, I have in a single instance sacrificed the slightest of your interests to my ambition or to my fortune. No! The charges against me are all of one kind: that I have pushed the principles of general justice and benevolence too far, — further than a cautious policy would warrant, and further than the feelings of many could go along with me. In every accident which may happen through life, in pain, in sorrow, in depression, in distress, I will call to mind this accusation, and be comforted."

When we shall come to stand before a tribunal infinitely greater than that of any mortal judge, may we have the blessedness and comfort of knowing that among

our errors have been a too rigid adherence to principle; a too strict regard for the rules of truth, justice, and charity; a too profound, exclusive, and self-forgetting devotion to the will of God and the cause of Christ!

LETTER FROM DR. ELIOT.

ST. LOUIS, March 25, 1862.

THE contribution of fifty dollars from a member of the Church of the Disciples is received. We need the help, and thank you for it. Our "Soldiers' Home" costs us a good deal, and will need to be enlarged. It is under the care of an excellent manager,—Rev. Mr. Peabody, an Orthodox Congregationalist, who gives almost all his time; but with an average (daily increasing) of thirty inmates to be fed, slept, and generally provided for, and sometimes sent home by railroad, the outlay is considerable. We have now forty-two beds; and shall probably hire an adjoining house, so as to double the number. It is as quiet and well-conducted a family as there is in the city, and supplies a want to the "stray" soldiers, of whom there are a great many, from one cause or another, who are a day too soon or too late; not quite fit for hospital or camp; needing advice how to get their pay or passes, &c., &c. You know that we have fitted up and furnished one steamer for a floating hospital; and we hope to get authority to-morrow, from the general and the medical director for another. If two are regularly employed, nearly the whole transportation of the sick and wounded can be done by them, and an enormous amount of suffering prevented. Yesterday I saw a boat come in with about three hundred

sick, removed from Mound-City Hospital to make room for the sufferers in the next battle ; and the degree of discomfort was perfectly terrible. Many had not even a mattress to lie upon,—a blanket and knapsack for bed and pillow ; sick with pneumonia, typhoid fever, &c. There were no regular nurses ; no hospital supplies or conveniences ; no food, except the common “rations :” and so they had come two nights and a day. Do you wonder at a large mortuary list ? But do not be too indignant ; for you must remember that only since the Donelson victory has river transportation been needed ; and the want will soon be supplied. The floating hospital already in use is as comfortable as any moving arrangement can be made, with good men and women nurses, the best of surgeons, and all the appliances of comfort that kindness can supply. It is a great gain.

From the wounded at Pea Ridge, Ark., we do not get full accounts. That was a fearful battle,—sixteen thousand against thirty-five thousand ; and a victory gained ! They fought like wild-cats and panthers. You do not know what fighting is, at the East. Of course, the badly wounded could not be removed. Very many died on the field for want of attention ; and the rest are cared for as well as circumstances allow. It is a wild and exhausted country, hostile to our cause. We have sent three agents there, and eighty-one large boxes of all sorts of supplies ; but have no particulars yet of their arrival and use. Gen. Halleck gave special orders “to put them through” as quick as man and beast could transport them ; but two hundred miles of land-carriage, over bad roads, is no joke.

Here, in St. Louis, the hospitals are tolerably full,—say, twenty-two hundred inmates in all. They are in very reasonably good condition ; not quite satisfactory

to us, but with not much to complain of. The sick and wounded prisoners have been a great burden,—six hundred of them at one time. They come here in miserable plight,—worn down, dispirited, dying. Many are very destitute; and all have been treated in hospital like our own men. I hope your Boston women will not find fault with us for using their gifts, for the time, in this way. It is done “by order of Gen. Halleck,” and of a greater than he, who said, “I was sick and in prison, and ye came unto me.” After all, a sick or wounded rebel, in bed and dying, looks very much like a man.

There seems to be an impression, that our little Western Sanitary Commission is at some variance, or not working well, with the United-States Sanitary Commission at Washington; but this is a mistake. Their inspectors here (Drs. Warriner and Douglas) are *associate* members of our Board, and all of us are associate members of theirs. We are independent organizations, but without conflict or jealousies, even when “provoking one another to love and good works.” In the beginning (that is, after we had been at work about six weeks), they desired us to re-organize as a Branch Board: but this was impracticable, for many reasons, as we thought; and the attempt to do it would have resulted in our disorganization altogether. The circumstances here were very peculiar; and we had to feel our way along, not knowing what a day might bring forth. — There was no pre-arrangement, no special plan, no “great expectations” of doing a great work. It was only five individuals, to whom an informal commission was given to help the medical director and other officers, in whatever way they could, for relief of the sick and wounded, and the prevention of disease. The theory was, “the minimum of machinery and the maximum of work.” Whatever authority was needed was obtained from time to time; and

although several times at the point of dying, we "still live."

Do not flatter yourself that the war is over. All the worst fighting is yet to come ; and it will come very soon.

Yours,

W. G. ELIOT.

THE GREAT WESTERN BATTLE.

IN A LETTER BY REV. MR. COLLYER, OF CHICAGO.

[The following letter, which we find in the "Chicago Tribune," will be new to many of our readers, — probably to most of them; and gives a picture of the awful scenes of war, irradiated by love and faith and Christian charity.]

EDITORS "CHICAGO TRIBUNE:" —

THE great battle-field of Shiloh is now of supreme interest to your readers, not only for the place it will take in history, but for the personal relation of thousands in all the North-west to those who are there, — husbands, sons, and brothers, — alive and well, or wounded or dead. I have been there; had glimpses of the battle-field; and have seen a great many of our soldiers, especially of the wounded: and propose to narrate briefly what I saw and heard and felt, with a word on what certain citizens of Chicago did.

When the first news of the battle came over the wires, surgeons, nurses, and supplies for the wounded men were instantly got ready. Forty-eight nurses, eighteen surgeons, and supplies in vast abundance, were sent by the Chicago Sanitary Commission. I was earnestly requested to go, with a sort of power as director to the nurses, because I had been before, and could suggest from past experience what was best to be done. The Sanitary Com-

mission, like the wise virgins of the parable, had the lamps burning, and the oil in the vessels. It sent us through from Chicago to Cairo between five o'clock of the day, when the news came, and eight o'clock of the next morning; had a breakfast waiting for us; and was able to cut various pieces of red tape that had got knotted between our company and the first boat to start,—the “City of Louisiana;” and got us on board, with all we needed for supplies, in a marvellous short time. I need not write of our passage up the Tennessee. Our boat was beautifully fitted up to bring down the wounded,—full of nice clean beds, on small, compact, solid bedsteads, with nurses and attendants complete, and as nice as a new pin. She was fitted out at St. Louis. At Paducah, we passed the boat that was carrying Gen. Halleck to the field; saw him standing quietly on the upper deck,—a solid, iron-gray-looking man, every inch a soldier; and, in good time, we arrived at Pittsburg Landing. The whole region round about the battle-field is clothed in the garments of the first fresh summer. The woods are full of green leaves, flowers, red buds, and singing birds. The orchards—few, and far between—are in full blossom.

The gardens are as forward as ours at the end of May, and the wheat four or five inches high; but the soil, at this time, is soaked through and through with the heavy rains. It seems as if the cannon had broken the windows of heaven; and I find myself recalling what I used to read in the “Missionary Magazine,” when I was a boy,—how the Heathen, when they wanted rain, would go out in great crowds, and beat their drums, or whatever would make a big sound; the good missionary telling them, meanwhile, how vain and foolish it was, yet telling us that there was rain, but not for their beating: and then I wonder whether they were not nearest right, working in a dark, dim way in the grooves of law.

We saw Pittsburg Landing through a heavy rain the whole time we were there, except for a few hours on Sunday morning. No description of the field itself is needed or can be given here. There is no town,—merely a great steep river-bank, wooded here and there; at the foot of the bank, a long line of steamboats, two or three deep, reaching well into the stream. On the crest of the bank were the tents and camp-fires of the men. We got ashore presently, and found mud so deep, and so churned by thousands of feet and wheels, as to be the most genuine mud I ever saw. Scores of bags of white corn were laid along the foot of the bank, forming a sort of wharf; left there, I suppose, to await transportation. They gradually became stepping-stones, sinking deeper as the hundreds of hapless mud-haters pass over them, thinking they will certainly be wasted, and feeling, that, if ever waste can be pardonable, it is here. Right up the bank, I found five or six dead men, some wrapped in their blankets (the soldier's coffin), and some bare of all but the garments they wore when they died. The rain beat pitilessly down upon them all day long. I stopped to look at them for a moment—common men; not beautiful when they were alive, ghastly now that they are dead—in the mud and rain; but I think of a time I can easily remember, when they must have been very beautiful to some poor mother, waiting, perhaps even now, to hear from her boy, who has gone beyond her life and ours into the great hereafter. I pick up a scrap of paper that lies near one, and make out that it is a letter, written from a place called Prairieville by a father or brother. There are words of hearty, homely cheer in it; but the letter and the man are alike silent beyond a certain line. At the crest of the bank, I came to the tents of the men, and more signs of the awful day,—dead bodies here and there, still unburied; and limbs shattered and cut

away, useless debris even to the living, who, a week ago, held them at priceless worth. But we cannot dwell with the dead; and our great purpose is to see whether we cannot save some brave fellows who are near to death. The steamboats are gradually filling with wounded men; and to care for them is our sole business. On the boat, as we came up the river, we got into working order. Doctors and nurses were classified and organized. Each doctor had his own nurses to go with him wherever he went. "God bless the Sanitary Commission!" many a brave man said in my hearing; and I feel like echoing that cry.

We found the steamboats loaded with wounded men, and almost destitute of stores. The army officers here, as everywhere, are like the foolish virgins, — lamps out, and no oil. The wise virgins, this time, did give of their oil: they were there for that purpose. Drs. Rea, Lynn, Ingalls, Gillette, and Miller, with thirteen nurses, were detailed to the "Hiawatha," to take charge of, I think, two hundred and eighty-five wounded. I went with them; and what was done there is a fair sample of how things are done all round. We found the steamboat bare, — no beds, no medicines, no stores; some male nurses, clever only at shirking; some female ditto, remarkable for hoops. From the army supply we were able to get flour, and swap it with another boat for bread, sugar, beef-tea, lint, sponges, soap, towels, quinine, nitrate of silver, a hundred bed-sacks, sixty to eighty cots, and a few minor articles. From the Sanitary Commission we get isinglass, plaster, morphine, spirits, sponges, chloroform, wine, brandy, apples, butter, ale, eggs, lemons, oranges, solidified milk, jellies, apple-butter, soft rags (one of the most precious treasures after a battle), sheets, drawers, shirts, pillows, pads, buckets, brooms, pearl-barley, sago, adhesive plaster, tea (first-rate), quilts, blankets, comforters, bed-sacks, under-

shirts, and a vast number of minor articles. These things did not come in sparse measure, but in plenty; not with vast labor, and running miles to get them: but Mr. Patton and Dr. Douglas were there, and put them on board for us; and then said heartily, "Now, can we do any thing else?" This, however, is not true of all the boats. Cincinnati sent three or four, fitted up most generously with every thing. St. Louis has two equally good. But the mere Government-boat, put in at the last moment, is a deplorable thing. The "City of Memphis," sent down ahead of us, and bare of supplies and nurses, lost *forty men*, if I am rightly informed. Our boat, cared for by the Sanitary Commission, and the Chicago surgeons and nurses, lost only one, — Capt. Stephens, of Dixon, — who said to me, a little while before he died, "I was not fit to go on the field. I had the flux very bad, and was weak: but I felt that I was needed, and that my country might not count me unfit; so I went through it. My leg was taken off, and I shall die; but I am peaceful. I have done my duty." Among those two hundred and eighty-five men, many of them officers of intelligence, I gathered the only clear ideas and conclusions I was able to come to concerning the battle. I will give them as I got them. They were so evidently the true convictions of the men, that I listened to them with the deepest interest; not so much because they *must* be true (though I think that is of great value), but, above all, because that is the way the *fighters* think, — not individually, but in masses. *First*, All, who said any thing about it, said that the fatal surprise of Sunday morning was the result of unpardonable negligence on the part of the commanders. The men themselves knew that the woods all about them were swarming with the enemy (I quote the exact phrases); but there was no effort made to get a clear knowledge of the real condition of things, and not

even a picket-guard sent out, until, perhaps, Saturday: and that this knowledge of a certain danger was near them, for which their officers made no provision, made the men feel unsteady and unstrung. If they could have known exactly what was hidden among the trees and ravines, they would have had better courage to grapple with it when it sprung upon them. So, when the enemy came, storming down with a fierce, determined onslaught, almost without parallel in battles, they were taken at a double disadvantage. They were outnumbered and dispirited at the same time. *Second*, The battle on Sunday was badly managed. The men said to me, "We would have fought; we meant to fight; we wanted to fight; we will fight: but we were outflanked every time. Just as sure as we made a stand, we had to fight superior numbers, put where they could do as they liked; and we could only do as we could. We did run away: we don't deny it. We got under the bank, and staid there. We could not come out. Why? Because it was no use. If a man gives his life, he wants to get the worth of it." *Third*, The Tennessee River, the gunboats, and Col. Webster, saved Grant's division, on Sunday afternoon, from a second Bull Run, or annihilation. The river held the troops in; and the gunboats, with the batteries skilfully placed by Col. Webster, protected them until Buell came up. Not a man or a steamboat, probably, would have been left but for these cannon. *Fourth*, These same men, who had run on Sunday, went in with Buell's men on Monday. Fragments of regiments, patched together in the haste of the morning, gathered new spirit when they knew what they had to do; and the universal testimony is, that they fought well,—never men fought better than those that went back to fight again. *Fifth*, The battle on Monday *was a battle* on the part of the enemy, in which he apparently did his utmost before he began to retreat. He did

not mean to retreat; but he had to do so, because we beat him back. Still, while on the Sunday we were routed, on the Monday *he* retreated, and was not routed. His retreat was well done. Such is the universal testimony. The cavalry made very little impression on him in the retreat; for three reasons: first, his forces were well ordered; second, the roads were bad for cavalry; and, third, they could not tell what sort of a trap might be set for them in the woods. I inquired diligently after the idea of the men as to the final result; and it was, that we are about where we were a week before the battle, with a loss of eight thousand men in killed, wounded, and missing; yet that, with every desire to see fair, the prestige of the battle remains finally with our forces. As soon as we fought at all on equal terms, our men beat them without a shadow of a doubt. The men everywhere, wounded and well, are in good heart. I saw no sign of depression anywhere beyond what comes out of pain, and loss of blood. The men look serious, as if they had grown older; but I did not speak to a man who did not say we can beat the enemy every time, if we get fair play.

The Forty-first Illinois, reported to be a poor fighter at Fort Donelson, gets great praise at Pittsburg Landing, as one of the bravest and steadiest regiments in the field. I inquired of the men, who had been prisoners during Sunday night, how they were treated. I did not find one who was treated badly. One man alone said, "Two Secesh soldiers came in to where I was laid, and began to swear at me. One of them said he would have my cap, and was taking it; when I called out to an officer, who had them both put under arrest." I noticed a much larger percentage of amputations among the men we brought down from Pittsburg Landing than among those we brought from Fort Donelson; but, while the severely wounded were

worse, the other cases were better than before. The proportion of badly wounded did not seem to be so large. The brave, cheerful spirit of the wounded men was wonderful. They bore their great burdens of pain with a noble patience touching to see. One old grizzly warrior, shot in the neck, bared his breast, when the doctor asked him whether he had ever been wounded before, and showed scars all over from fighting in Europe. A soldier nursed his brother, who had his leg shot off, and was delirious, from Sunday to Sunday, on one hour's sleep. I talked to him a few minutes last Sunday. He said, "Oh! Joe was such a good fellow! I would nurse him two weeks more, and not sleep a wink, if I could get him well." The soldiers enjoy, with great zest, the one queer thing they have been able to hear of in connection with the battle. I must premise that they are at deadly enmity with the hard biscuit: some sorts, bearing the brand "B.C.," they declare were made before the Advent. They are in high glee now about a poor fellow whose leg was fractured. He could find no splint strong enough to use for it; so took a biscuit, which answered perfectly. On our boat, the "Hiawatha," Miss Safford of Cairo, whose praise is in all the hospitals, cheerfully volunteered to help us; and did tirelessly what only a true woman can do,—suggesting and preparing what the men would like; and was the good angel of the time. Drs. Rea, Lynn, Ingalls, Gillette, and Miller, each did faithfully and skilfully whatever of surgery was to be done; carefully perfecting the hasty work of the battle-field, and lifting great burdens from some who had been treated unskilfully. And all day and all night long our nurses were true to their trust, bearing about from one to another fresh water, comforting food and drink, tender words and tender hands and tender hearts; and the men, through their tears, thanked them for what they did, never

thinking that it was a vast debt the country owed and was trying to pay them. At Mound City, where our wounded were placed, the hospitals are in beautiful condition, and the utmost efforts made to make all the sick and wounded thoroughly comfortable.

ROBERT COLLYER, *Minister at Large*.

CHICAGO, April 17, 1862.

MISSIONARY REPORT.

CAMP N. P. BANKS,
Near ROLLA, Mo., March 23, 1862.

Rev. JAMES FREEMAN CLARKE.

DEAR BROTHER,— As the editor of the “Monthly Journal of the American Unitarian Association,” and a member of the Executive Committee, I address my report of missionary labor to you. It is written in my tent, with the March winds from the neighboring hills blowing around me, and the wooden box that constitutes my writing-desk shaking with the flapping of the canvas. It is the Christian sabbath; and I have just held a missionary-service, in the Court House of the town, to a promiscuous assembly of citizens and soldiers. Last Sunday, I did the same thing by invitation of the commander of the port, Col. S. H. Boyd, who had the building specially prepared for the purpose; and six companies of the Lyon Regiment (the other four having marched on) were present, and assisted in the service,—reading the responses, and conducting the singing. To-day, none of the regiment are here, having marched forward towards Springfield; from whence we go to the seat of war in Arkansas. To-morrow, I set out alone on horseback to overtake them on the road.

Our service to-day was well attended, considering that it is a cold, raw day, and the Court House has no means of being warmed. Half of the audience were ladies. Some of them, who were from New England, came and greeted me very cordially at the close; and a Mr. and Mrs. Beal took me home to dine. When I reached their house, I found they were taking care of a sick captain and his lieutenant, who are serving in the Union Army; and ministering to them as only New-England people can. This family have been driven from their home at Salem, — a Secession community lying south of this. Mr. Beal was a prisoner among the rebels for several weeks, but was finally released. He and his family were from Plymouth County, Mass.; and, although they have joined the Methodist Church, they are decidedly liberal Christians.

On last sabbath, I gave the audience several packages of "Monthly Journals" I had brought with me; and, to-day, as many more of the "Christian Inquirer." They were taken, and read with avidity; and I had not enough to give all who wanted.

You will be surprised when I tell you that this town — the county seat of Phelps County, a place of a thousand inhabitants, and an important military post — has neither a church, a settled minister, nor a schoolhouse. A Methodist circuit-preacher, however, was present at my services to-day, and says he has come here to try and gather a congregation and build a meeting-house. He concluded the services for me, and showed a very liberal and Christian spirit. I hope he may be able to accomplish much good. A school has also been recently established in a private house.

Until the Lyon Regiment came here, there had been no observance of the sabbath; stores, saloons, and places of business, being open the same as on the other days of the

week. But we intend to carry our religion and civilization with us wherever we go. The service and hymn book I have prepared for the army we find very useful. When we are encamped, and can occupy a place of worship, we use the full service. When we are in the field, and worship in the open air (the men standing), we confine ourselves to the exhortation, Lord's Prayer, a psalm read alternately, a hymn, and sermon fifteen minutes long.

The commander of the regiment (Col. Isaac F. Shepard) and the staff and company officers give their influence and example to these services; and this secures the interest of the whole command. The responses and the litany are always read with a sincere and earnest devotion; and the exercises are varied from time to time by reading the Commandments, the Psalms, and the Scripture-lessons, according to the various circumstances in which we are placed.

Permit me, in this connection, to acknowledge the receipt of several contributions towards the expense of this little work, from the following friends: Mrs. Lydia Wood, of Springfield, Ill., \$5; Rev. Dr. Eliot, of St. Louis, \$10; Mrs. Nahum Ward, of Marietta, O., \$5; Hon. Albert Fearing, of Boston, \$20; Henry Clafin, Esq., of Boston, \$10; Miss Mary E. Howe, of Cambridge, \$4; Rev. E. Buckingham, of Troy, N.Y., \$4; R. S. Bennison, Esq., of Quincy, Ill., \$5; William Pettes, Esq., of Tremont, Ill., \$1; Robert Hosea, of Cincinnati, \$5. As I have given away largely of the edition to the soldiers, these contributions have assisted me very materially, at a time when I could not afford the outlay I had made for the publication. As I am still at a loss on this account, and would be glad to publish a new edition, — both for the soldiers and for missionary purposes, — letters directed to me at Alton, Ill., will reach my family; and additional contributions will be gratefully received. Copies of the book

will also be sent to any friend requesting it, as long as any of the first thousand remain. The book, with a different title, has been adopted as a service and hymn book by the Unitarian congregation at Vandalia, Ill.; to which I have preached once a month for the past year.

As I have commenced my report at the last end, I must now go back to the beginning. On the 1st of October last, I resigned my charge to accept the position of chaplain in the Lyon Regiment, Third Missouri Volunteers, then organizing at St. Louis, or to devote myself wholly to missionary labors, as Providence might call me. For four months the regiment (then the Nineteenth Missouri) remained a battalion, and I could not receive my commission. I continued, till the present month, to visit Vandalia monthly, where our cause has gained considerable strength; and the other three sabbaths in each month I give to our sick and convalescent soldiers in the St. Louis hospitals, with occasional services to our own battalion. Two weeks ago, I joined my regiment permanently; and am now devoting myself chiefly to its moral, religious, and humanitarian interests.

On leaving St. Louis, the Western Sanitary Commission gave me a large supply of woollen socks, mittens, combs, and hospital-stores, for our regiment, which I give out from time to time as they are needed. In mid-winter, I distributed to the men five hundred and fifty pairs of mittens, knit chiefly by the women of New England. From the same source, contributed by the agent of the Bible Society, I received six hundred copies of the New Testament, half of them in German and half in the English language, as our regiment is nearly equally composed of Germans and Americans. These I have given out to nearly all our men that were unsupplied, besides giving to prisoners and to the sick in the port-hospital at this place.

In this work I find all my time occupied and profitably spent. When we are encamped in these Western towns, I will preach one part of each sabbath to such communities as are destitute of the gospel (and there are many such in Missouri), giving the rest of my time to our own regiment. Thus I shall fulfil, as far as possible, the duties of a missionary during the war, as well as those of a chaplain. Should I be spared to return from the war, it will be to some missionary field in the West, to which I am more and more inclined; finding that the apostolic method of spreading the gospel is a more effectual one than the confinement of one's self to a single church.

Trusting that you will accept this report, hastily written under constant interruption, as a satisfactory fulfilment of my engagements with the Association for the past year,

I remain your friend and brother,

J. G. FORMAN.

LETTER FROM CHICAGO.

Editor of the "MONTHLY JOURNAL:" —

WHEN I read Thomas Hill's letter in the last week's "Inquirer," concerning the church at Cincinnati, which was first printed in your "Journal" as a supplement to my blundering report of the Western churches at the close of the year, and said to myself, "What does this mean, that the supplement is printed where, so far as I remember, the report was not?" I felt sure that the friends there consider themselves slighted, and are pained in some tender place. Now, I have neither a good memory nor a poor one. I tried faithfully, in the few minutes

I could spare, to remember all. I had no list to refer to at the moment. I thought of Conway Church there, because I thought of Conway, which I do very often with exceeding admiration and affection; but I am really sorry to say that I forgot the sister-church as completely as if it never had been born. I can only say that this was all wrong, and take the consequences; and rejoice that Brother Hill made a special point of reporting their faithful endeavor to carry out their own idea of what a church should be. Let all have a fair field in our broad and catholic affirmation of the true churches. We, of all men who call themselves Christians, should maintain the right to be on the right or left, without proscription among ourselves. If there be schools of theology among us, why may we not treat them as we treat schools of medicine?—take that which we believe the best, let our friends take what they deem best, and be kindly affectioned one to another, though we may not be ready to take each other's physic for the soul any more than for the body. I think the whole blame of this omission, however, does not rest on me. A church, like a man, is only half made until it is married. It will be a day of rejoicing to us all when our friends there espouse a pastor. They are singular among churches, if they can thrive without the constant care and oversight of a man devoted to the work. Churches only grow in that way. Of course, it is easy to say, "Brother Collyer had better mind his own business." Well, his own business this time is to urge a church, that lies near the hearts of all good men in the West, to step forward, and take the place it has a right to: then there can be no danger that it can ever be forgotten. .

R. C.

CHICAGO, April 17, 1862.

HINDOO MISSION.

CALCUTTA, Feb. 8, 1862.

DEAR BROTHER, — Once more in my place in the Mission House, I allow no regular (half-monthly) mail to go out from Calcutta to England or America without bringing you word of how we are and what we are doing. The points I now note for you and our friends are such as, (1.) The large increase of vitality manifested by the Hindoo or Vedic Unitarian movement, and just now celebrated in an unusually happy and over-crowded anniversary, held at their Central Hall, in *Jorosanko*, — the heart of old or “black” Calcutta. You remember, they call themselves “children of the Creator,” — “*Brahmos* ;” not “Vedantists” (i.e., they are not believers in the miraculous inspiration of the *Vedant*, or cream of the *Vedas*). They believe that all revelations must be in the soul, and say that book-revelations are impossible. A leading member of the Colootollah Brahmo *Sumaj* (Church), whose fine, conscientious face has been familiar to me for half a dozen years, is now at my elbow. He has come for a lecture for his *Sumaj* ; says their hall will accommodate two hundred hearers ; and the subject they will widely publish, if I will tell him what it shall be. I give him “England and her Religion.” I met, at their grand anniversary (which I dare not attempt to describe minutely, lest I have room for nothing else), Rev. Mr. Bomwetch, of the *Church Mission* ; who, strongly opposed as I imagine him to be to *Christian* Unitarianism, seemed to rejoice greatly in the progress of Polytheists into the simple and absolute Unity, — the “*Ekum ebad dwiteeum* ;” and their worshipping the Spirit infinitely *one and secondless*. So, if he, surely we. (2.) Next to this Bramo triumph, let me record the hap-

py fact, that I re-opened our regular Sunday services in the Mission House, Lower Hall, — liturgical services they always are, and unite the voices of *all* in Scripture reading, hymn and prayer, — with an attendance of *seventy* persons; the larger part being pupils of our School of Useful Arts. It was evident that many of these came out of curiosity mainly. Yet it was pleasant to have them stay, and take part in the services. Last Sunday, the number thinned off to forty-two or three; but *this* again, I think, is a larger audience of *Hindoo* worshippers of “our Father” than is usually assembled in any church in Calcutta. The library is presently to be opened to all regular Sunday comers. The curiosity to read and hear, on the part of most of them, is perfectly Athenian. They willingly hear and read every thing. I speak now of Englishly educated Hindoos, of whom Calcutta has its thousands. You may, then, heartily rejoice in God’s blessing on our Sunday services, — “good measure, pressed down, shaken together, and running over,” compared with the largest attendance we have ever enjoyed hitherto. Why Mr. Cress should have had no such gatherings, I can hardly understand, except when I think how much larger audiences Brother Winkley would gather than the most eloquent stranger who should try to stand in his shoes. It is personal influence, and not transferable. (3.) To pass to another point, which will equally interest our religious sympathizers both in Old and New England. Without detriment to the school, our head teacher, Mr. Linghee, has openly — so far as any thing short of baptism can do it — declared himself a follower of Christ. I have prepared a record, containing several “steps” to the complete and irreversible profession of allegiance to Jesus Christ our Lord. The fourth and last step includes baptism, and self-consecration to the church of Christ in the most solemn and public manner. The *first step* is, “I am a scholar of

Jesus Christ, and seek to know him as a loving guide to God." *Twenty-seven* names have been put upon this record (accessible to all eyes) during the last fortnight. The *second step* is, "I am a follower of Jesus Christ, convinced that he is a man that has told me the truth of God" (John viii. 40). Six names have also been put upon *this* record; always with some delay and struggle, and amid many who refuse and hold back. (4.) We have sent out lately several donations of books to individuals and libraries, some in Southern and some in Northern India. We have frequent applications — almost daily — for our tracts.

Your brother,

DALL.

Abstract of the Income and Expenditure of the USEFUL-ARTS SCHOOL, for the year 1861.

INCOME.

| | rs. | a. | p. |
|---------------------------------------------------------------------------------|-------|----|----|
| Cash advanced by Rev. Mr. Dall | 3,482 | 9 | 1 |
| Subscriptions, including a thousand rupees from the Bengal Government | 1,425 | 0 | 0 |
| School-fees | 2,085 | 6 | 4 |
| Interest from bank | 14 | 5 | 10 |
| | 7,007 | 5 | 3 |

EXPENDITURE.

| | rs. | a. | p. |
|-------------------------------------------------|-------|----|----|
| Salaries to teachers | 3,410 | 6 | 0 |
| Bazar, and servants' wages | 1,236 | 8 | 5 |
| House-rent and taxes | 1,346 | 6 | 6 |
| Advertising, printing, and stationery | 396 | 7 | 0 |
| Furniture and repairs | 180 | 12 | 6 |
| Incidental | 83 | 8 | 8 |
| Cash in bank on 31st December | 353 | 4 | 2 |
| | 7,007 | 5 | 3 |

CALCUTTA, 16th January, 1862.

Certified by (sd.) JAMES SCOTT.

A true copy. Witness: PHILIP W. C. BOSE.

Also witness: CH. A. DALL.

N.B. — The usual £50 from the London Calcutta Fund were not sent this year, 1861.

"EATING AND DRINKING UNWORTHILY."

A LETTER TO THE EDITOR.

Boston, April 1, 1862.

DEAR SIR,—Some time ago, you had an article on this subject; and promised a continuation,—a second part,—which does not come. *En attendant*, let me give you a few thoughts of my own on the subject, which is certainly an interesting one. The passage to which we refer is as follows:—

1 Cor. xi. 29: "For he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Some persons, when they read this passage, understand it to mean, that no one who is a sinner must partake of the Lord's Supper; which is the exact opposite to what it really means. A superstitious error in relation to the Lord's Supper results from this opinion. I believe that the true meaning of the passage is very different and very important; and I will now attempt to show what it really is.

Roman Catholics believe that the Lord's body is the physical body of Jesus, mysteriously hidden under the form of bread and wine. Protestants usually believe that the Lord's body is not his real body of flesh and blood actually present, but that the bread and wine is its symbol. With the Catholics, to discern the Lord's body is to believe in a supernatural change of the elements into flesh and blood: with the Protestants, to discern the Lord's body means to perceive in these elements a symbol of the death of Jesus.

But there is another sense in which this phrase, "the Lord's body," is used in the New Testament, especially by the apostle who wrote this passage.

"The Lord's body," with him, often means the Christian Church, or community of Christian believers. This may be his meaning here; and, if so, it will entirely change the sense of the passage. Let us, therefore, see if we have any reason for thinking that this was his meaning. In one place he says, "We, being many, are one body in Christ, and members of each other." Again: "Your bodies are the members of Christ." Again: "By one spirit are we all baptized into one body." And still more plainly: "Now, ye are the body of Christ." And yet again: "God has made Christ to be head over all things in his Church, which is his body." And so, in other places, he speaks of apostles and prophets being given in order to edify the body of Christ.

From such passages as these, which might be considerably multiplied, it is apparent that the Apostle Paul habitually spoke of the Christian Church as the body of Christ. In the present instance, he was blaming the Corinthians for their want of sympathy with each other in their religious meetings. They appear to have been divided into small cliques and parties, who sat apart from each other, and ate and drank by themselves, without any sympathy or hospitality. They brought their food to the church, and ate and drank in separate sets; some having more than they wanted, and others being left hungry. The apostle therefore tells them, that, when they eat and drink in this way, they do not discern the Lord's body: that is, they do not perceive that the Church is the body of Christ; that every Christian is a member of Christ's body; that, if one is his hand, another is his foot; that they need each other mutually; and that Christ needs them all to work for him: for, if they felt this, they could not be so careless of each other's feelings, or so indifferent to each other's needs. The sense that they all

belonged to one body would make them sympathize with each other.

According to this explanation, "to eat and drink unworthily" means to eat and drink in a manner unbecoming a Christian community. Not to "discern the Lord's body" means not to perceive that they all were members of a corporation of which Christ was the head. And, finally, "to eat and drink damnation" is to condemn themselves by their own behavior; showing by their conduct that they had not the spirit of Christ, and were quite unworthy of belonging to him. The word "damnation," here, by no means refers to future punishment, but rather to present judgment. By their eating and drinking in this selfish, sectarian way, they pronounce judgment on themselves. Their own acts demonstrated that their spirit was not a Christian spirit.

We have seen, that to partake of the Lord's Supper unworthily means not to have a spirit of Christian brotherhood: not to discern the Lord's body means not to perceive that the Church is his body. The great evil among the Corinthians, which the apostle reproves, was their want of brotherly love. The same want now produces the same evils, and needs the same reproof.

Those who do not discern the Lord's body, are those, for example, who think that the elements themselves are Christ's body. They do not discern Christ's body in the Church, because they think that it is in the bread and wine. When Christ instituted the Supper, he took bread, and brake it, and gave it among them, saying, "This is my body, which is broken for you." What did he mean by that? He meant that his death was to be a new tie to unite them together; that it was to be a blessing to them all, by inspiring them with a new love; and, as each took a piece of the bread, so each was to be united with the

others by sharing the same convictions and the same faith. The breaking the bread among them was a sacrament, and pledge of union among them. Paul argues, "We, who are many, become one bread, and so one body, because we all partake of the same bread." I believe the idea of Christ was, in calling the bread his body, that when they partook of it, as it was distributed among them, they should feel that they had all now been united as his body. Those, therefore, who regard the bread as his body, instead of the Church, stop short of his idea half way. If a person thinks that he partakes of Christ's body by partaking of the consecrated symbols, he deceives himself; for, in order to partake of Christ's body, he must take part with others in the service of Christ. Thus he becomes, in reality, a member of Christ.

It follows, from what we have seen, that, though there may be different classes of persons who do not discern the Lord's body, they all resemble each other in this; namely, that they fail of realizing the great truth, that the Church is the body of Christ.

There are four things which prevent this discernment: first, a sacramental view of Christianity; second, a doctrinal view of Christianity; thirdly, an emotional view; and, fourthly, individualism.

Those do not discern the body of Christ who regard Christianity as something sacramental. The Roman Catholic, who believes that the bread and wine is the body of Christ, made so by some mysterious change, must, of course, fail to see that the Church itself is his body; but Protestants also, who partake of the Lord's Supper as a mysterious sacrament, fall into a like error. The broken bread and the wine represent the communion of Christians with each other and their Master. Every thing which renders this act formal and mysterious interferes with its real meaning.

In the next place, those who regard Christianity as a doctrinal system — as a collection of doctrines to be believed — must necessarily become more or less sectarian and narrow. Sectarianism cannot discern the body of Christ. It only recognizes those who think like itself as belonging to it. It sees a few of the members of Christ's body, but not the whole.

In the third place, emotional Christianity does not discern the body of Christ; for, when Christianity is made to consist entirely of emotions, it soon ceases to perceive the value of truth on the one side, and obedience on the other. It is as though we should regard the heart as constituting the whole body, omitting the head and the hands. Again: individualism in all its forms fails to discern the Lord's body. If we consider it the object of Christianity merely to educate the individual, then moral discipline and personal culture absorb all the interest, and prevent us from perceiving the importance of Christian communion.

In fine, to discern the Lord's body is to feel the presence of Christ in every part of the Christian Church; to feel that all Christians belong to Jesus, and are doing his work in the world, each in his own way. It is to sympathize with all parts of the Church, to forget discords and divisions, to co-operate and sympathize with every one who cares for Jesus. Neither exclusiveness nor sectarianism nor bigotry nor aristocracy nor individualism can partake worthily of the Lord's Supper. The Corinthians, to whom Paul is speaking, were exclusive and aristocratic: they were divided among themselves. This had gone so far, that they ate and drank apart; they had no sympathy with the poor: so that, instead of partaking of the Lord's Supper, they condemned themselves, and showed themselves, by their own conduct, to be without the spirit of Christ.

Yours truly,

SCRUTATOR.

“WHAT DO YE MORE THAN OTHERS?”

A LETTER TO UNITARIANS.

DEAR FRIENDS,—What is it to be a Christian? To this question we know that very different answers are given. Some persons think that a Christian is one who has a certain belief, and that Christianity is essentially a matter of opinion. Another class think that a Christian is one who has passed through a certain experience, and that Christianity is essentially a matter of feeling and emotion: it consists in specific emotions of fear and hope, penitence and joy. Again: there are others who think that a Christian is one who has become a member of a church, and that Christianity consists in certain forms of worship,—a certain liturgy and ritual, rites and sacraments. Then there are others, again, who say that Christianity consists in practical goodness, in obedience, in doing right, in works of righteousness. To this last class, most of us, I presume, belong. We believe with the poet Wordsworth, who, being asked whether he was a Christian, replied, “When I am a good man, *then* I am a Christian.” We do not believe that God lays so much stress on right opinion as the Church has done. We do not expect to be asked, in the Day of Judgment, whether we believed with Athanasius or Sabellius about the Trinity; but whether we have walked in the Spirit, following the Son and obeying the Father. Nor do we believe in the necessity of all men going through the same stages of religious feeling, or the same round of ceremony and worship. We profess to be practical Christians, who show their faith and feelings by their works.

This being so, it seems proper to ask, “What do ye more than others?” If you believe in *doing*, what is it that you *do*? I do not find that those who talk the most

about practical religion always do more than others. Calvinists, who expect to be saved by believing the Atonement, often are as charitable and upright, honest and generous and true, as though they expected to be saved by their works. Methodists, who think the only sign of true Christianity is a great deal of religious feeling, are very apt to be humane and self-denying, and full of active virtue. Catholics, who look for a sacramental salvation, and rely upon the masses and sacraments of their church for acceptance with God, are often as full of real goodness, conscientiousness, and kindness, as any others. All this is a beautiful proof that a flood of Christian life is flowing through the Church, and that all sincere Christians partake of it, and are animated by it to deeds of righteousness and love.

But if we, my Unitarian friends, take the ground (which I believe to be the true ground), that Christianity is essentially practical, — not something to be believed; not something to be felt; not a creed, an emotion, or a ceremony, but a life, — I ask again, Ought we not to do *more* than others? Except we do more, we do less; for other Christians excel us in devotion to creeds, forms, and emotions. Except we excel them in the practical part of religion, we fall behind them.

"But is there any thing left for us to do?" you may perhaps ask. "Is there any thing but to prune off their excesses, correct their extravagances of doctrine, their enthusiasm of feeling, their too great idolatry of forms and ceremonies? Can we do more than teach a more rational theology, a more liberal Christianity, and, moderating their peculiarities, prepare the way for a broad union on grounds of morality already common to all?"

It seems to me that there is. Besides this negative work, which practical Christians have done and are doing; besides these criticisms on the theology and the methods

of other denominations,— we have a positive work to do, which we have scarcely begun ; a work which, if we faithfully perform it, will introduce a more glorious era for the Church of Christ than has ever been known.

If Christianity is a work, it is a work to which *all of life* should be devoted. It is a work not to be done on Sundays only ; not merely when at our devotions and meditations : but we should be about this work at all hours, at all times. The Christian lives, or should live, only to serve Christ. Christians commonly suppose that they may devote the largest part of their lives to worldly pursuits,— to making money or getting power,— provided they devote a small part to prayer, to worship, and certain specific duties. But the practical Christian ought to consider himself a soldier of the cross *at all times* ; and that he lives for no other end than to cause God's kingdom to come, and his will to be done. The specific work he has to do—the end of his life—is to cause Christ to be known, loved, and obeyed ; to cause Christian principles to reign in men's hearts and lives. The work of the practical Christian, whether a minister or layman, a man or woman, is precisely the same, though his means are different. The minister labors, by preaching, to spread the knowledge and love of Christ : the lay Christian labors to spread the knowledge and love of Christ by conversation, by example, by the beauty of holiness in his own life.

To understand that this is our duty is to believe in Christ ; to begin this work is to become a real Christian ; to love this work, and to put our heart in it, is to have the spirit of Christ. Christianity becomes *very* simple, but very profound and majestic, when we take this view of it. All that is formal, narrow, austere, falls off from it. It becomes large as the embracing air, beautiful as an autumn morning, joyous as the carol of a bird, solemn as the majestic roll of the mighty ocean. The work of every Chris-

tian, the end of his life, the object of his daily prayers, should be to make others Christians; to spread such an influence around him by his words and actions, by his spirit and life, that others may be led to love that truth which he loves, to see the beauty of that holiness which he ever worships in the depths of his soul. Let me adduce one or two considerations to show that no man ought to regard himself as a Christian, till he is willing thus, like the early disciples, to leave all to follow Christ.

That this *was* the idea of the early disciples is a strong reason for believing it the true idea still. All Christians, at first, considered it their duty to spread Christianity. They did not pay a minister to instruct them once a week in Christian duty, while they spent the rest of their time in worldly cares. The body then was fitly joined together, and compacted by that which every joint supplied; and, by the effectual working of every part, there was made increase of the body. Every Christian was a missionary. The brethren who were scattered abroad all went preaching the Word. They were all fellow-workers in one great cause, companions in one glorious ministry. I will not quote texts in proof it, since you cannot open a single Epistle anywhere without finding proof of it; but I ask, if any passage can be shown which indicates that Christians were ever to be any thing else than fellow-workers with Christ?

And does not every Christian feel, at first, that he ought to do more than others for the advancement of God's kingdom? In the freedom and glow of his first love, he looks around for opportunities of serving his Master. "Is there no sick or poor or desolate person whom I can help and comfort? Can I not teach some little children the way to God? Cannot I make myself useful, in the Church or out of it? By my presence and sympathy where Christians meet together, even though I do not speak,

may I not be useful?" But, too soon, the contagion of indolence and indifference touches the new convert. He sees that others, who have long professed Christianity, attend more to their farms and merchandise than to any interest of truth and righteousness; and so he too, like them, comes to think, that, if he takes care of his own soul, he has done enough. But is not that early ardor, and longing for Christian usefulness, the true and right state of mind? Instead of dying away, ought it not to grow stronger every day? Instead of doing less than at first, ought we not to do more? Ought we ever to be weary in well-doing? Ought not an experienced Christian to do more for Christ than a young disciple?

Christ says to his disciples, "Ye are the salt of the earth." Christians, who have a law of righteousness in their souls, ought to live by it, and show it; and so give law to the world. By uncompromising fidelity to principle, they are to reform the abuses of the times, the evil tendencies of the age: but if they cease to be aggressive, cease to rebuke sin by a living example of righteousness; if they consult expediency instead of principle, — then the salt has lost its savor, and is henceforth good for nothing but to be cast out, and trampled under foot of men. If they have light, they must let their light shine. If God has given them five talents, they must make other five talents.

When God calls on us to believe in Christ, he calls on us to be fellow-workers with Christ. We are invited to take up our cross and to follow him. We are to deny ourselves ease, and forego the love of popularity and human applause. We are not to say to our soul, "Take thine ease, eat and drink;" but to gird ourselves for a perpetual conflict with the world and the flesh. But what a compensation there is for all this! If we renounce working for ourselves, we have the delight of taking part in a great cause, for which saints and heroes before us have labored,

apostles preached, and martyrs died. If we have no home and no rest here, we have a rest which remains for us, and a home which Christ has prepared in his Father's house. Who is the happy and fortunate man, — he who is working only for himself and alone ; or he who feels himself to be working for God, and attended by the sympathy of the purest and noblest spirits of all time ?

Now, friends, it seems to me, that if those who believe in *practical Christianity* will take this view of life, and act up to it, there will be no occasion for the reproach, "What do ye more than others?" for they cannot help doing more than others. This is the work which remains for them to do, — to show how Christianity can be carried directly into all of life, and how all men can be preachers of righteousness in the midst of industrial pursuits and material interests ; to show that, —

" Being good and doing good,
Are laboring, Lord, with thee.
Charity is gratitude ;
And piety, best understood,
Is sweet humanity."

This is a work which those only can do who regard Christianity as essentially something to be done. Those who think that God's kingdom will come when all adopt the right creed, must, of course, devote themselves, first, to making proselytes to that creed ; and therefore, by supporting theologians, and circulating books for its defence, they think they take the best steps to convert the world to Christ. Those who think that God's kingdom will come when all become members of the true Church, must, in like manner, do their work for Christ by supporting the priests and ordinances of their true Church. But if you, my friends, believe that God's kingdom will come when men are ready to obey his law of love and righteousness, you need not do your work vicariously by the hands of ministers and theologians. No ; but you may now dedicate your whole *lives* to the service of Christ.

Perhaps I may be thought unjust in saying, that the majority of Christians do not attempt more than a partial service of God ; but the subject of this letter was suggested to me by a sermon I lately heard preached from this text, in a neighboring town, to a congregation composed of the church-members of four Orthodox societies. After the preacher had shown that Christians ought to do more than others, he proceeded to point out *what* they should do. He said that they should do more than be just in their dealings, charitable to the suffering, attentive at church on Sunday ; because those who were *not* Christians often did all this. But he said, that, in addition, they ought to attend prayer meetings, and be punctual at their private devotions, in daily reading of the Scriptures, and in sometimes speaking to their unconverted friends about the condition of their souls. This idea seemed to be, that every Christian owed a part of his time and means to God, and should employ that portion in his service ; but the inference unavoidably was, that the rest was his own, to be employed for himself and for temporal ends, provided that, in so using it, he violated no law of morality and common right.

A higher, nobler, better way than this is open before us. Be satisfied with no less than to make it the object of all life, the aim of all effort, to convert the world to God. No man, I maintain, is a Christian, until he does this. Judge every thing which comes to you, by this rule : "Will it cause God's kingdom to come for me to do this? Can I serve my Master by my conduct in this transaction, in this matter of trade, in this operation of commerce?" A new and startling element will this be in the history of the Church, when we have missionaries in State Street and on Long Wharf! What an immense expansion of Christian influence, when it shall be seen going out thus into the high ways and hedges to compel men to come in ; when a spirit of religious awe and love shall move along the crowded

streets, and God shall be felt visibly present in the transactions of every hour! Then will those haunts of pollution and shame, which Christians have left undisturbed by the side of their churches, be penetrated and purified by that Holy Ghost which breathes where it will. Then shall the horrors and abominations of war; the brutal tyranny of slaveholding; the hard selfishness, which, for the sake of a dollar wet with the tears of wives and children and dripping with blood, puts the intoxicating glass to the lips of a fellow-man, — melt down before the warmth of this revival of love and works. Then will newspapers and novels and ballrooms and theatres, now the instruments of frivolity and falsehood, become agencies to advance purity, truth, and holiness.

When Jesus preached his first discourse, he looked upon the fishermen, the publicans and sinners, around him, and said to them, "Except your righteousness exceed," &c. What an extraordinary demand that must have seemed! For the Pharisees were the straitest sect, — Jewish Puritans, — who were very particular to exceed the requisitions of the law. They said, "If the law commands any thing, do a *little more*; if it forbids, do a *little less*;" and called this little more the *hem* or *seam* of the commandment! But Jesus saw, that, if they added a seam in one direction, they took out a *breadth* in another; that they paid tithes of mint, and forgot the weightier matters.

So now, in speaking to liberal Christians, to practical Christians, we must say, "Except your righteousness exceed that of the most zealous sects of the Orthodox, — the most self-denying churches, — you shall not enter into the kingdom of Heaven." You must do more than they all: for they give *part* of their life to zealous activity; but you must give the *whole* of yours to faithful service. They work zealously for the spread of their *creeds*, for the increase of their *sect*, believing this the true way of serving *Christ*; but you must in all your action, by the total influ-

ence of your life, seek to advance liberty, holiness, and love in the world. All other ends of life must be made secondary and ancillary to this. Self-culture and household affection, acquisition of knowledge, cultivation of taste, accomplishment, enjoyment, and even daily duty, — these must all be subservient to the great work of winning souls to God, and causing his love to fill the hearts of the world.

And, now, are we prepared to enter on this work, and make this the work of our body? If we are, we shall build the happiness, goodness, and culture of our body on a rock: if not, we shall build all upon the sand.

A FRIEND TO UNITARIANS.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 14, 1862. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Stebbins, Hinckley, Sawyer, Nichols, and Fox.

The Committee on Western Correspondence presented a report on the letters of Rev. J. G. Forman, referred to them at the last meeting; which was accepted; and, in accordance with their recommendation, \$50 were voted to him for services rendered as missionary.

The Committee to whom was referred the subject of the Annual Meeting reported that it seemed to them best to have the business-meeting, at which the Annual Report should be read, in the forenoon, commencing at nine o'clock; and the public exercises in the evening: on which occasion there should be a single address, instead of having, as for some years past, short addresses from several persons. They also recommended that Rev. William Henry Channing be invited to deliver the address. In the course of the discussion which followed, it was sug-

gested that this change in the time of holding the meetings might interfere with arrangements already made for the Festival ; and so it was voted to recommit the whole subject to the same Committee, with full powers.

The Secretary stated to the Board, that, since their last meeting, he had found it necessary, in order to meet the extensive demand, to reprint in tract-form the article on "Two Ways in Religion," contained in the March number of the "Monthly Journal." It was voted that the Secretary's action in the matter be approved.

The application for aid from the society in East Marshfield, which was laid on the table at the February meeting, was taken up ; and the Treasurer was authorized to pay to them the sum of \$50.

SPECIAL NOTICE.

THE Annual Meeting of the American Unitarian Association will be held on Tuesday of Anniversary Week, May 27. The Association will meet at *nine o'clock*, A.M., to hear the reports of the Executive Committee and the Treasurer, to elect officers for the coming year, and to transact such other business as may regularly come before them. At this meeting, two amendments to article third of the by-laws will be acted upon, of which notice was given at the last Annual Meeting: the first striking out the clause which provides that four of the Directors shall be chosen from "different parts of the country;" and the second adding five more members ; thus making the Executive Committee consist of eighteen persons, instead of thirteen as at present.

It is the earnest wish of the Committee, that, at this meeting, there should be a large attendance of the members of the Association ; and it seems to them especially desirable that there should be a larger attendance, than for some years past, of *laymen*. It may be well, in this connection, to call attention to the following article of the by-laws : "An annual subscription of *one dollar* shall constitute a person a member, so long as such

subscription be paid; and a subscription of *thirty dollars* shall constitute a person a member for life." Should the time allowed on Tuesday forenoon prove insufficient for the business-meeting, it will be adjourned to the afternoon of the same day, or to the afternoon of Wednesday.

The *public* meeting will take place on Tuesday, at *eleven o'clock, A.M.*; at which an address will be delivered by Rev. William Henry Channing, of Washington.

Due notice will be given in the papers of the place where these meetings will be held.

INTELLIGENCE.

Rev. GEORGE F. CLARK, formerly of Norton, was installed as pastor of the society in Stow, Mass., on Wednesday, April 23. The order of services was as follows: Anthem; opening prayer, by Rev. Eugene De Normandie, of Littleton; reading from the Scriptures, by Rev. Linus H. Shaw, of Sudbury; original hymn; sermon, by Rev. William R. Alger, of Boston; prayer of installation, by Rev. William P. Tilden, of Fitchburg; charge, by Rev. Crawford Nightingale, of Groton; right hand of fellowship, by Rev. Henry H. Barber, of Harvard; hymn; address to the people, by Rev. William C. Tenney, of Marlborough; concluding prayer, by Rev. Nathaniel O. Chaffee, of Bolton; anthem; benediction, by the pastor.

Rev. JOHN M. MARSTERS has resigned the charge of the Allen-street Society, North Cambridge, Mass.

Rev. SAMUEL W. M'DANIEL, of Northumberland, Penn., has received a call from the society in Feltonville, Mass.; and will enter upon his labors the 1st of July.

Rev. CHARLES T. CANFIELD has resigned the charge of the society in Uxbridge, Mass.

Rev. RUSHTON D. BURR has resigned the charge of the society in Brookfield, Mass.

Rev. J. L. HATCH, formerly pastor of the State-street Congregational (Orthodox) Society, Brooklyn, N.Y., has accepted a call from the society in South Hingham, Mass.

ACKNOWLEDGMENTS.

| | |
|----------|-----------------------------------------------------------------------------------------|
| 1862. | |
| Mar. 22. | From Society in South Danvers, for Monthly Journals, additional \$4.00 |
| " 24. | " Society in Somerville, as a donation 38.00 |
| " " | " Society in Waltham, for Monthly Journal, additional 1.00 |
| " 25. | " First Parish, Dorchester, for Monthly Journals 2.00 |
| " " | " Society in Newburyport, for Monthly Journals 15.00 |
| " 28. | " Society in Warwick, as a donation 8.00 |
| " 29. | " subscribers to Monthly Journal, in Providence, R.I., by Rev. Dr. Hall 61.00 |
| Apr. 2. | " Barton-square Society, Salem, for Monthly Journals, additional 6.00 |
| " 4. | " Society in Saco, Me., as a donation 44.00 |
| " " | " Society in Concord, N.H., as a donation 15.00 |
| " " | " Society in Saco, Me., for Monthly Journals 23.00 |
| " " | " Society in Uxbridge, for Monthly Journals 25.00 |
| " 6. | " Mr. William V. Spencer, as second payment on his life-membership 5.00 |
| " 7. | " Rev. S. W. M'Daniel, to balance his account for books 4.38 |
| " " | " Society in Quincy, for Monthly Journals, additional 4.00 |
| " 8. | " Rev. Dr. Farley's Society, Brooklyn, N.Y., as a donation 118.00 |
| " 9. | " Society in Buffalo, N.Y., for Monthly Journals 50.00 |
| " 10. | " Society in Waltham, for Monthly Journals, additional 1.00 |
| " " | " Rev. Augustus Woodbury's Society, Providence, R.I., as a donation 215.00 |
| " " | " "F," Chicago, Ill., for the India Mission 10.00 |
| " 12. | " Society in Northborough, for Monthly Journals 23.00 |
| " " | " Rev. Daniel Bowen's Society, Hingham, for Monthly Journals 12.00 |
| " " | " Society in Barnstable, for Monthly Journals 4.00 |
| " 14. | " Mount-Pleasant Society, Roxbury, for Monthly Journals, additional 3.00 |
| " 15. | " Rev. Dr. Hall's Society, Providence, R.I., as a donation 208.00 |
| " " | " Rev. J. G. Forman, to balance his account 12.00 |
| " " | " Society in Northfield, for Monthly Journals 10.00 |
| " 17. | " Mr. Everett Clapp, as a donation 2.00 |
| " 19. | " Society in Plymouth, for Monthly Journal, additional 1.00 |
| " " | " Society in Petersham, for Monthly Journals 10.00 |
| " " | " North Society, Salem, as a donation, additional 2.00 |
| " 22. | " Society in Brunswick, Me., as a donation 12.00 |
| " 23. | " Society in Dublin, N.H., for Monthly Journals 4.00 |

ARMY FUND.

| | |
|-------------------------------------------|--------------------------------------------------------------------|
| Already acknowledged \$1,827.37 | |
| April 7. | From Rev. A. H. Conant 10.00 |
| " 10. | " Rev. Augustus Woodbury's Society, Providence, R.I. 40.00 |
| | |
| <u>\$1,877.37</u> | |

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OF THE

American Unitarian Association.

[Vol. III.]

JUNE, 1862.

[No. 6.]

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REV. JAMES FREEMAN CLARKE, EDITOR.

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1862.

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OF THE

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 THE OFFICE OF THE TREASURER, CALVIN W. CLARK, Esq., is also at that place; and remittances of money may be made to him there. Subscriptions received for the "MONTHLY JOURNAL;" price One Dollar per annum.

THE

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VOL. III.]

BOSTON, JUNE, 1862.

[No. 6.

JESUS, THE SON OF GOD.

A SERMON BY A WESTERN MINISTER.

“ Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”—1 JOHN iv. 15.

THAT Jesus was emphatically the Son of man; that he was the best and wisest of our race of whom history gives any record; that, in him, human nature appears to have reached its highest point of development; that he united in himself the most various virtues,—being at the same time the firmest and the mildest of men, combining practical knowledge of mankind with high enthusiasm for eternal objects, and, while opposing the whole civil and ecclesiastical power of the nation with a calm and undaunted courage, humbling himself to wash his disciples’ feet, and to bless little children; self-denying without austerity; having all of poverty but its pride, and all of holiness but its contempt for the sinner,—this all candid observers agree. He had no place to lay his head, but had no prejudice against those who lived in palaces. He was innocent as the unspotted lamb, yet understood well the power of temptation; and, feeling that “to step aside was human,” was full of heavenly mercy and love toward the sinner. A character like this, painted

by the artless pencils of the simple evangelists, has commanded the heartfelt reverence and homage even of pagans and infidels. If the Mahomeddan and the citizen of Geneva reverence the son of Mary for the wonderful loveliness of his character, no wonder that Christians should rejoice in seeing there the model of human excellence and the example of human virtue.

But, if Jesus is called in Scripture the Son of man, he is also called the Son of God. If connected with human nature, he is connected also with eternity and God. If united with men by human sympathies and feelings, he is distinguished from them by being the chosen representative and delegate of God. He was singled from the whole race to bear the divine image, and become the great Mediator between man and God. On this view, Scripture lays great stress; for here lies the foundation of our religion. Here the line is drawn; here begins a difference of opinion. The confession that Jesus is the Son of God is the corner-stone of Christianity. Other foundation no man can lay; other foundation none have ever attempted to lay; though mighty is the fabric, for good and evil, which has risen upon it. Systems and philosophies and theologies; opinions of every class and kind; gold, silver, precious stones; wood, hay, and stubble,—have been piled up together on this basis.

The meaning of the phrase "Son of God" must be gathered from the places where it is used, like that of other terms. And, fortunately, there is no difficulty with respect to this. It is used so frequently, and in such various connections, that its meaning is easily ascertained, and has never been much disputed. It signifies that close connection which subsisted between the soul of Christ and the Infinite Spirit, which fitted Jesus to be the representative of God among men, the expression of the Divine

Character and the Divine Will, the infallible Teacher, the perfect Guide, which was proved by demonstration of the Spirit and the working of wonders. And now I shall proceed to show why such a faith is made so prominent in the Bible; how it is that it is the fountain of Christian life in the soul; how it acts in purifying the heart,—bringing it near to God, and filling it with love toward him and all his creation.

I shall attempt to explain how it does this, not to prove that it does it. I know there are some who willingly look on Jesus as the wisest and best of men, but deny him all claim to be the Son of God. But I shall not enter into an argument here upon the evidences of his miraculous character, but only invite them to look at the practical operation of the faith they reject. I know also that there are others who think a belief in Christ as the Son of God is far from being a sufficient foundation of religion. They have a long catalogue of articles besides this, which they consider fundamental and essential. But I cannot stop to argue with these. Our text asserts, that, “whosoever confesses that Jesus is the Son of God, God dwelleth in him, and he in God.” Other passages declare that such a believer is “born of God,” and that he “overcomes the world.” Now, if a faith by which we are “born of God,” and “overcome the world,” cannot make us Christians according to some persons’ view of Christianity, we only say that their view of Christianity is a very unimportant matter. If God dwells in us, and we in God, by the power of this faith; if we can attain so far as to be born of him,—we will leave all higher attainments in piety to those who hold a more orthodox doctrine.

I proceed, therefore, to show how a faith in Jesus as the Son of God is necessary and sufficient to supply the wants of the intellect, the heart, and the conscience of man. No

one, who has a mind, a heart, and a conscience, can do well without this faith ; but this faith, simple as it seems, is fully adequate to meet all those wants, and to be in the heart "a fountain of living water springing up into everlasting life."

Believe that Jesus is the Son of God, and you have the essence of Christian salvation within you. It is a simple doctrine ; but it is momentous and vast in the consequences which will follow its genuine and sincere reception. Genuine and sincere the reception must be : no mere hearsay faith, no superficial assent, no cold intellectual acquiescence, will answer. You cannot believe with another man's understanding : you must use your own. You must be like Peter, to whom flesh and blood did not reveal it, but his Father in heaven. The light by which you see it must come from God, not man. Into the depths of a sincere and faithful heart, meditating upon its wants and the character of Jesus, God will always pour conviction. You must be able to say to your religious guide, "Now I believe, not because of this saying ; for I have seen myself, and bear witness, that this is the Christ, the Son of God."

Faith in Jesus as the Son of God is needed by the mind of man. Some certain light, such as does not come from the torch of nature or the lamp of reason, is needed on the three great subjects of God, duty, and futurity. Who is my Maker ? I see dim traces of his hand around me and within me. A forming and arranging and superintending intelligence appears in all the operations of nature. But I see not God. I go forward,— he is not there ; backward, and I behold him not ; on the right hand, and I see him not ; on the left, and I cannot perceive him. Yet all around, above, and beneath are his footsteps ; and the echoes of his voice are heard in every breeze that passes. And what is my duty ? What ought I to do to be worthy

of his love and my own respect? Something I ought to do: what is it? There is a right and a wrong, a truth and a falsehood; my heart tells me so: but what is it? And, oh! the future,—who shall solve its sphinx-like enigma? What is the meaning of death? what the destiny of the spirit? Life never dies: matter dies off it, and it lives elsewhere. But where does it live?

Are not such questions natural? Must they not arise either clearly before the consciousness, or be dimly felt—not seen—in the restless and discontented and weary feelings of a troubled spirit? Suppose that any one of us were carried in slumber, and laid in the depths of some subterraneous dungeons stretching beneath the foundations of a massive building. We suddenly start up, and look around us. Where are we? Where will these dimly lighted passages carry us? Into whose power are we thrown, weak and defenceless? Suppose that, after we have spent hour after hour in vain attempts to escape from this entanglement, we see some one approaching who proves able and willing to tell us where we are, and what way we must take to get into the free air: he will be our guide. He offers us nothing but knowledge: yet knowledge, on these points, is of inestimable value; and a burden of care is at once taken from the mind. But, without faith in the Son of God, what is this world but a mighty labyrinth? Why, it sometimes seems a wonder that the human mind is not crushed by the load of mystery which presses upon it; it seems a wonder that men can live so quietly in their ignorance; it seems as if the whole world would be driven mad by the inexplicable problems which are behind and before us. And so we should, did not the things close around us so fill the eye and engage the affections, that we seldom stop to meditate on these wonders. God has kindly placed the world in our heart, so that no one finds out

his work in it. But whence came we? and what has been going forward during the eternity which passed before we emerged on this little speck of time, this earth-island in the ocean of infinity? and where do all these gloomy paths lead? This fearful valley of death — what lies beyond it? This still more terrible gulf of sin — is it indeed fathomless? and can no ray of mercy penetrate it, no hand of love pluck the poor wretch from its dreadful bosom? What is the meaning, and what the tendency, of life, with its tears, its sins, its labor, its love and hatred, its hot desire and gloomy disappointment, its joyous youth, its earnest manhood, its trembling age? To what do they all tend? Where will they lead us?

It is necessary that these questions be answered with some certainty, or there can be no peace to the mind. On these points, the human mind cannot bear conjecture or uncertainty. I grant that there is not one person in ten — perhaps not one in a hundred — who thinks about these things, or is conscious that he would be happier for firm assurance upon them. But still he does need this truth, this knowledge, this assurance; and, till he has it, there will be a burden on his mind, a weight of anxiety and care, which he never can shake off. The man in the dungeon may forget his situation; he may turn his thoughts and attention to some other subject than how he is to escape: but, whatever he does, there will rest upon his mind a burden of anxiety, which will not pass away till this knowledge is given him. So three-fourths of the uneasiness and unhappiness of mankind come from this source, of which they are not conscious. They want truth; they want light. If they once gained certainty with respect to God and eternity, all the trials of life would seem trifles, and have no power to disturb them.

But, except Jesus is the Son of God, we cannot have

this assurance. Philosophy cannot give it; the broad book of Nature does not contain it. There are hints and indications and hopes and conjectures everywhere; but there is no assurance. But, if you can see in Jesus the certain traces of divine authority, there is what you want. His promises, his teachings, are plain. The clouds roll away from the future. "Because I live, ye shall live also," solves all difficulties.

But faith in Jesus as the Son of God is enough for the wants of the mind. There are many who wish to know more. There are many whose minds are perplexed about great and difficult questions: the origin of sin, the reason why pain and evil prevail in the world, human freedom, and divine foreknowledge, — they want to have these difficulties solved. But for no practical purpose is it necessary. The important question is, not how sin got into the world, but how it shall be put out of it; not how our freedom consists with divine foreknowledge, but how to use our freedom to the greatest advantage, and draw the greatest comfort from God's omniscience.

2. Faith in Jesus as the Son of God is necessary for the heart of man.

We should call a man unhappy who knew not what it was to love any human being, — one who had no parent or spouse or child or friend to love. He must be an unhappy man; because the heart was made for love. What a pathos there is in the words which Cowper has put into the mouth of Selkirk on his desolate island! —

"I am out of humanity's reach;
I must finish my journey alone;
Never hear the sweet music of speech;
I start at the sound of my own."

How large a part of human happiness lies in the exercise of our social affections! But we have other affections

than earthly. We are capable of a higher love : we were made for it. Our heart was fitted to love God, our heavenly Father, our spiritual Friend. If we do not love him, we are unhappy, because we are deprived of the highest joy of life. There is a feeling of insecurity mingled with our affection for all earthly things. That dear little child may, you know not how soon, be snatched from your arms by death ; that warm friendship may be chilled by distance, by misunderstanding ; whispering tongues may poison its truth ; the altered eye of hard unkindness may freeze the most trusting devotion. But, if all those earthly affections have their root in a deeper and holier affection for God, the change which passes over them cannot wholly destroy them. Religious people sometimes use a language which implies that we may love our earthly friends too much. This is a mistake. We may love God too little ; but we cannot love our friends too much. If you love your husband, your wife, or your child, more than God, you need not love them less, but you should love God more. This will increase and sanctify, and purify from all selfish taint, all other affections. Love for God enlarges the heart, and enables it to pour a fuller stream of affection over all its objects.

But how can we ever love God, except through his Son ? Such a thing as a childlike affection for God was unknown to antiquity in the brightest days of its civilization : it is unknown to Paganism now. The gods of Heathenism are terrific and arbitrary powers, which delight in blood : they cannot be loved. The God of reason is too remote, too abstract, too impersonal a being to be loved. We see the operation of his mighty laws ; we study his wisdom, his benevolence, his powers ; we see all his attributes. But who can love an attribute ? It is personality, it is character, which we love. We are brought near to God, only as we

see him revealed in his Son Jesus. It is through Jesus Christ, the Mediator, the brightness of God's glory, and express image of his person, that we can feel a personal love for the Almighty. The glorious sun, which is too dazzling for the eye to look upon, suffers its image to float upon the liquid surface of the water, and to be contemplated in softened effulgence there; and so God, whom no man can look upon and live, veils himself behind the laws of Nature, but lets his image be reflected in subdued majesty and beauty in the face and character of Jesus Christ. And we all, beholding as in a glass the glory of God, are changed into the same image, — are brought near to him; and, in the language of the text, "God dwells in us, and we in him."

Faith in Christ, then, as the Son of God, or the image and representative of the invisible God, is necessary to create love for him. We must see God in Christ in order to love him. God must be manifest in the flesh; and this is the true and practical view of the divinity of Christ. Christ is divine, not because he is God, but because he is the image of God, — because God is manifest in him, and the fulness of his character dwells bodily in him. The first man was created in the moral image of God; and, were it not for our imperfection and sin, we should all be the images of God. But, fallen and perverted as our glorious powers are, there is one of our race who can be called God's image; and that is Jesus; for he alone was without sin; and we can learn to love God in and through Christ.

This view is necessary (is it not sufficient?) for the heart. We are sometimes told that the religion of Unitarians is cold, formal, logical, — too much a matter of the head, too little a concern of the heart. I dare say it is so with us; as it is, I fear, with others. This seems to be a very com-

mon fault. It is too often the fact, I am afraid, that religion is looked upon as speculation rather than as love. But I know not why it need be so. In the view just given, is there not ample scope for the exercise of love? Is not God, manifest and dwelling in Christ, an object of affection? Does it not bring us very near to our Father in heaven to think of him as possessing all that unchanging mercy and grace and loveliness, that benign sympathy with human affections, human sorrows, human joys, and human hopes, which beautified the life of Christ? Does it not bring God into our very homes and bosoms to go with Christ to the marriage-feast, to stand with him by the tomb of Lazarus, to sit with him at his passover, to weep with him over Jerusalem, and to regard him everywhere as the image of God?

3. But faith in Jesus as the Son of God is also necessary for the conscience of man.

For man is a sinner; not totally nor naturally so, but still a sinner. I do not mean that he is merely imperfect and weak: I mean something more. I mean, that when in earnest in examining himself, with a desire to do his duty, he finds in himself tendencies and desires toward what he knows to be wrong. The good which he would, he does not: that which he hates, he does. Finding in himself, as every sincere man must, these constant tendencies to disobey God,—finding how weak are his resolutions, and how strong is temptation,—the burden on his conscience becomes very heavy. He feels as if he dare not approach God: he is an alien, unholy, and must stay afar off, until he can by some means purify himself and become better. But he never can become better while thus remote from God: he must come to him to get strength. The conscience must be relieved by a view of God's mercy, or he remains in a state of indolent and despairing inaction.

This is the history of the mass of men. This is the reason why men cannot pray, and cannot think of God, and do not love to approach him. It is the weight of unforgiven sin which repels them from his holy presence. It is a secret consciousness which makes them say, like the centurion to Jesus, "Lord, I am not worthy thou shouldst come under my roof."

It is therefore necessary that they should have some ground of assurance that God is willing to forgive their sins, when they are willing to arise and go to him; that though they should go from him seven times in a day, and seven times in a day return, saying, "I repent," that he will receive them; that, if they confess their sins, he is faithful and just to forgive their sins, and cleanse them from all unrighteousness.

It is not, you see, a probability of forgiveness which we want: it is a certain assurance. Nothing less will answer. It is probable, from what we see of God in nature, that his rain falls and his sun shines on the evil and unthankful; it is probable that he will forgive sin. But we want to see his love; and we can see it only in Jesus Christ, who was lifted up, like the serpent in the wilderness, as a manifestation and expression of the love of God toward sinners. The simple fact of the crucifixion, and of Jesus in his agony saying, "Father, forgive them; they know not what they do," will do more to encourage the sinner to come to God, and be forgiven, than all the abstract reasonings that could ever be brought together.

And this is enough. If we believe that Jesus was the Son of God, then we believe that he had power on earth to forgive sins. If he was a divine ambassador, and has shown, taught, and himself visibly exemplified, the divine mercy, here is what will quiet the conscience, and speak peace to its troubles and despair. There are those, to be sure, who think it is not enough, and that we must under-

stand all the theory of redemption, — by what means the atoning sacrifice appeased God's displeasure; and how an infinite victim satisfied the justice of God, and made vicarious suffering a substitution for the punishment of the world. They tell us we can have no peace in our consciences till we believe all this. But I put it to your good sense whether it is so. Suppose you should go to that man whom Jesus healed, and ask him about vicarious sacrifice, and whether he understands the theory of the atonement. He will reply, "No. But one thing I know: that he said to me, 'Be of cheer; thy sins are forgiven thee:' and that he had power to say it, he showed by healing me."

APPLICATION.

Infidel. You believe Jesus to be a wise and good man. You see that something more is necessary to your mind, your heart, and conscience. Labor, then, for that conviction.

Bigot. You, who extend the code of essentials, look at this simple proposition: "I can't see how a man can be a Christian, and not believe thus and so." Neither could the disciples see how a man could be a Christian who followed not them. Your controversy is with Christ and his apostles, not with me. If Christ were here, you would dispute with him. You who believe, or think you believe, be sure that your faith is a living one. "What profits it, my brethren, if a man say he hath faith?" If, then, you believe that he is the Son of God, you will study the truth he has brought as a light to your feet; you will love to approach God, through him, in prayer; you will be happy in the consciousness of forgiven sin, and not keep yourself away from your merciful Father. If you act thus, you have faith in Christ: otherwise it is no faith, — it is dead.

A HALF-HOUR AT THE ROOMS OF THE WESTERN
SANITARY COMMISSION.

POSSIBLY there are persons who do not know the extent and labor of the Western Sanitary Commission, the headquarters of which are located in this city. Let us step in at No. 10, South Fifth Street, for a few moments, and see what is going on there. The first object which attracts our attention is the activity of some four or five men, busily engaged in arranging articles for shipment to the various points where the sick and wounded of our brave army are lying in hospitals. On one side of the room are arranged on shelves a large quantity of warm home-made socks, suitable for hard service in long marches over rough roads; indeed, too good to put into such outrageously made shoes as some of the contractors palm off upon the soldiers, and which only last four days! Here are piles of warm comforters, made by fair hands far away, and whose sympathies are with the "bold soldier-boys." In another corner of the room is a pyramid of pillows and bedding—a towering monument to humanity—sufficient to ease the aching head of many a patriot. Yonder is a box full of bandages, of convenient width, and a very important article for hospitals and nurses; then the reading-matter, of which it would seem there is no lack,—for *our* soldiers love to read,—magazines, illustrated English and American papers, Irving's works, Cooper's, Scott's, Dickens's, and Bulwer Lytton's writings, Bibles and prayer-books, &c., enough to supply three armies. One part of the large room is devoted to delicacies for the sick, where are laid away for distribution jellies in cans, elder and currant wine, corn-starch, farina, dried fruit, coffee and tea, oranges and lemons, and a thousand other things we cannot remember.

On some of the packages, particular directions are written as to whom the contents are intended for. Glasses of jelly, standing in rows, neatly put up, were directed as follows: "To one that needs it;" "For the major;" "For the sick colonel;" "For a sick private, from Willie;" and so on. How much happiness it has afforded the generous hearts that answered to the calls of the sick to thus forward articles which will be in grateful remembrance by those who are the recipients of them when "wars, and rumors of wars," are no more!

WHERE THE ARTICLES COME FROM.

A good many persons wonder where all of these things come from. Well, let us inquire of the Secretary, Mr. Ripley. He tells us, when an "appeal" from the President came, as earnest as that which was made a few days ago, there are responses full and generous from all over the land, at least where Union-loving people live. The little town of West Roxbury, Mass., sends her quota; then the Salem folks wake up, and away goes a large box of necessities for the West. From Maine to Delaware, busy fingers are at work for the soldiers.

HOW THE ARTICLES ARE DISTRIBUTED.

When the news of the Pea-Ridge battle was received, it was known that a great amount of suffering must be the consequence of so terrific an engagement; and the employees in the Commission were at work the whole of one night, getting boxes ready for transporting to Arkansas.

The next day they were started; and, at the present time, seventy-five large boxes of articles for the sick and wounded soldiers of the South-west are being distributed amongst our men. Nor is the river district overlooked. Two large steamboats have been converted into hospitals to follow the army, and, in the event of a long and bloody engagement, to be ready for emergencies.

The importance of the Western Sanitary Commission in this war, in Missouri and Tennessee, cannot be overestimated. How much has been done to relieve the sick ; to heal the wounded ; to restore the soldier, when incapable of further service, to his home and family ! Through the efforts of a few individuals, who have this Commission in charge, are we indebted for the success it has thus far attained ; and to the loyal and generous hearts in different parts of the country, who so gladly give up their abundance for the sick and distressed. Let us, too, remember them ; and let the recipients of their bounty remember that —

“ The quality of mercy is not strained :
It droppeth as the gentle dew from heaven
Upon the place beneath. It is twice blessed, —
It blesseth him that gives, and him that takes.”

St. Louis Democrat, March 26.

ORGANIZATION OF CONGREGATIONAL CHURCHES.

On the 5th or 6th of December last, I received a letter from a gentleman living in the interior of New York, whom I do not remember ever to have seen, informing me that himself and some of his neighbors were about to gather themselves into a Congregational church, and requesting me to give him as minute an account as I might deem necessary of the organization of such a church. The following letter is my answer. By some mishap, it never reached my correspondent. In due time, it was sent to the Dead-letter Office in Washington, and, a few days ago, came back to me. Thinking it probable that there may be other persons in different parts of the country who do not know, and would like to know, how our Congregational churches are organized, I send the letter to you, — to be published in the Unitarian Monthly, if you think it worth while to put it into print.

Yours truly,

S. J. M.

SYRACUSE, Dec. 10, 1861.

DEAR BROTHER, — The organization of our Congregational churches is very simple, but strong and effective enough.

Each church is independent of all other churches, in every respect, excepting only their good opinion. It is a small Christian democracy, enacting its own laws, choosing its own rulers, giving them what titles it prefers, and assigning them such powers as it thinks best. Usually, as in the case of our church, we have a Board of Trustees, with a Chairman, Secretary, and Treasurer, who attend to the pecuniary affairs of the church, — the raising of the minister's, chorister's, and sexton's salaries, and whatever moneys may be needed to defray all other expenses; and this is the corporation known in law. Then we have two deacons, whose duty it is to minister to the church in the administration of the Lord's Supper, and in gathering and disposing of the contributions that may be made from time to time for charitable purposes.

Where a number of our churches are located within convenient distances of each other, they generally form what is called an Association. This, however, is a body having no ecclesiastical power. It is merely a friendly union for the purposes of good fellowship and mutual improvement, advice and sympathy. Young ministers generally present themselves to one or another of our associations, that they may be examined, and go forth to our churches with such certificates of their qualifications as the association may see fit to give them.

In case any difficulty arises in any of our churches between the whole body and any one or more of its members, or between one member and another, — if the church finds itself unable to settle the difficulty, either party in

the quarrel may propose to the other party a *mutual Council*, to be agreed upon between themselves. Such council is usually composed of the ministers and delegates of the churches of the association, if there be one; or of any others that the parties in the difficulty may prefer. If such a mutual council be held, the decision which it may give, after due hearing of the case in question, is binding. In New England, such a decision is *binding in law*.

But if the offer of a mutual council, made by either party, is refused by the other, then the party so refused may call an *ex-parte* council, and summon the other party to appear before it. The decision of that *ex-parte* council is just as binding as that of a mutual council would have been.

Some of our churches have what are called Covenants, which are signed by those who would become communicants at the Lord's Table. Other churches, a few only, admit all persons to partake of that sacrament whose hearts move them so to do; not daring to appropriate to a few any of the means of grace which are proffered to all, and not presuming that the church can judge and decide, so well as the individual, whether he or she is in a right frame of mind to be benefited by that ordinance.

If these replies are not so full as you desire, or if you have any other inquiries to make, please let me hear from you again, assured that I shall be happy to give you all the information I possess. Two years ago, Brother A. D. Mayo, or an association of ladies in his church, published a series of excellent tracts. Among them was one by Rev. James Freeman Clarke, entitled "A Church and its Methods," which it would be well for you and your associates to read and ponder. It is full of admirable suggestions. If you will write to Rev. A. D. Mayo, Albany, and ask for one, he will send it to you with pleasure; or,

if you will enclose to him a number of postage-stamps, he will send you as many copies of the tract, which you can put into the hands of several of those who are about to unite with you in forming a church. God grant that it may be a church builded of "lively stones"!

Yours truly,

SAMUEL J. MAY.

VESPER-SERVICE.

I HAVE read with interest the allusions in our journals to the vesper-service: and I wish to express the satisfaction it has afforded me to see it taking a deeper hold on the minds of our people. This satisfaction arises from a conviction of its utility in meeting a want felt by those in whom the devotional element is so developed, that our usual service seems meagre, and is unsatisfactory. Many of this class, in deciding on their religious course, have felt, on this account, the strongest attraction towards a system, with the *theology* of which they did not sympathize. These have sustained a loss *themselves*, and have deprived the cause of Liberal Christianity of their influence and example.

In the natural re-action of our Puritan ancestors from what was *to them* Roman superstition, even when connected with Protestantism, they felt the greatest care to guard their worship from all superfluous form. This, increased by our New-England practicalism, and preponderance of the speculative over the emotional and affectional, has produced a tone of thought, in relation to public service, which not only gives to the sermon the *chief* place, but almost ignores all that is based on the *devotional* needs of our nature, and is only consistent on the supposition of their existence.

The legitimate tendency of this is to make *worship* an *almost* exclusively *intellectual* performance, the final results of which can hardly be mistaken by those who read the future with the prophetic eye of experience, or knowledge of the past.

The pulpit and the platform are doubtless promoting, under the direction of Providence, one great end,—*the elevation of man*; but their *immediate* work, and the method of operation of each, are quite dissimilar, and, for the greatest efficiency, must be kept so.

Worship, in its true significance, means more than speaking or hearing. It is essentially an act of the individual in the depth of the soul, aided, it is true, by external influences, and finding expression in external forms.

To bow before God with a consciousness of his presence, to pray to him with a belief that he hears us, and to trust him with faith that he will guide us, is the substance and soul, without which all form is a lifeless pageant; and, without this, the best that can be said of public worship is, that it is a respectable usage of society, a convenient meeting-time of human sympathy, or a wise arrangement for the encouragement of public virtue.

There is, too, a growing persuasion, that two ordinary services on the sabbath are not conducive to the *greatest good*; the purposes of each being defeated by the *division*, if not *confusion* of thought, in preparing or listening to two sermons.

The sentiment uttered recently at an installation, by one of our most talented and experienced ministers, "*that no man ought ever to write more than one sermon a week,*" is getting to be generally believed. *Indeed*, as the conditions of the most successful intellectual labor are better understood, it is seen, that to attempt to produce *too much*, and speak *too frequently*, has greatly lessened the

aggregate of usefulness, and has been the secret of innumerable failures.

Now, these growing sentiments point *naturally* to the vesper-service, as meeting the wants and obviating the difficulty. Let there be an ordinary service in the morning; and then a vesper-service, in which more or less extended extemporaneous remarks may be made as the occasion may suggest, in the evening or near the close of the day, — a time when, above all others, Nature lulls to quiet thoughts, whispers to the soul to return unto its rest, and invites man to raise his heart in worship to *Him* from whom cometh every blessing. With a theology, to the *general* features of which every revelation of science, and advance in culture, is bearing testimony and inclining the religious world, *let us* seek to remove the imputation under which we lie, and which doubtless deters many timid minds from investigation, that our liberality is antagonistic to warmth of devotion, and *our freedom of thought* is but *another name* for critical speculation. Small as we are among the sects, and destitute of a powerful ecclesiastical organization or the prestige of an ancient name, *our calling is yet great, and our position responsible.*

Dogmas and forms of faith which we have long disowned are now losing their hold on the minds of the world at large; while many are asking, "Who shall show us any good?" To be true to ourselves and the views of gospel truth with which we have been trusted, advocating the *broadest* toleration, and saying, both by precept and example, that we recognize the law of harmony to be, in religion as in nature, "variety in unity," is the part we are called to act in this important epoch in Church and State; and, living *thus*, our influence will be felt in its *leavening* effects, and our talent increased by use.

AUTHORITY OF THE SERMON ON THE MOUNT, AND OF JESUS HIMSELF.

AN ESSAY.

THERE is a difference of opinion concerning the authority of Christ, which makes it desirable to examine the subject. This difference of opinion I am disposed to think more apparent than real, and arising, in some degree, from the ambiguity of this word "authority." Those who dislike to apply the character of authority to the teachings of Jesus use the word in one sense: those who contend for this authority often use it in another. The same ambiguity is found in the use of the word in Scripture. It sometimes means one thing, and sometimes a different thing. It is now used in a good sense, now in a bad. When the mother of Zebedee's children asked that they should sit on the right and left of Christ, he took occasion to tell the disciples not to covet such an authority as this. "Ye know that the princes of the Gentiles exercise authority over them; but it shall not be so among you." Yet he promises that the faithful servant shall have authority over many cities; and Paul advises Titus to rebuke and exhort with authority.

Let us therefore ask, first, what kind of authority is ascribed to Jesus in that famous passage, where we read, that, after he had delivered the Sermon on the Mount, "the people were exceedingly astonished at his doctrine; for he taught them as one having authority, and not as the scribes:" and then, in the second place, we shall be prepared to inquire more generally into the authority of Christ, and its foundation.

1. It is very certain, in the first place, that the authority which astonished the people in the doctrine of Jesus was *not official authority*, — not the authority arising from his

position, office, or warrant as the Messiah, or as a prophet of God. It is very certain that no *official* authority is intended here; because up to this time, and long after this time, Jesus claimed no such authority; did not announce himself as the Messiah; nor disclose even to his disciples, much less to the people, that he was the Christ, the Son of God. Long after this, when Peter professed this faith in him, he strictly charged him that he should tell no man. And again: if the people were astonished at his official authority, the clause "not as the scribes" could not have been added; for the scribes not only claimed official authority in their teaching, but Jesus himself admitted the claim. "The scribes and Pharisees," says he (Matt. xxiii. 2), "sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do." For these two reasons, then, no official authority can be here intended.

2. Still less can any *dogmatical* authority be here intended. There is a kind of teaching which is sometimes called authoritative teaching, which is, in fact, nothing but dogmatism. There is a kind of positiveness which some men have in teaching, — a lordly and oracular manner, a papal assumption of infallibility, — which is far from the simple and open demeanor of Jesus. They love to stand in a high pulpit, elevated above their hearers, as though they were of a different race, and their word was not to be questioned or discussed. Such men are impatient of the least shadow of opposition, and any difference from their mode of explaining truth is equivalent to the most abominable infidelity. Surely we need not stop to show that there was nothing of this about Jesus, — Jesus, who was ready at all times to converse with the humblest individual on the loftiest truth, with the woman of Samaria, with the excommunicated blind man; and who could con-

found the subtle disputers and acute sophists in the fair conflict of reason with reason. There was surely no dogmatism in him who said, "If I do not the works of Him who sent me, believe me not."—"If any hear me, and believe me not, I judge him not: I came not to judge, but to save;" who appealed to the witness of John, the witness of the Father, and the scriptures of Moses: "Believe me for the very works' sake;" "Search the Scriptures;" "Why, even of yourselves, judge ye not what is right?" These are not the words of a dogmatizer; but the scribes *were* dogmatizers.

3. Nor, again, was the "authority" here spoken of merely an external thing, consisting in the style of his discourse or the manner of his delivery. It was not that his manner was commanding, his tones awe-inspiring, and his appearance impressive. The authority lay deeper than this,—in the character of the thought, not of the expression; and, if it appeared in the *manner*, it was only because the *matter* had authority. Undoubtedly, every kind of thought has a phraseology which naturally belongs to it; and we may well suppose that the majestic truth which Jesus uttered gave a majesty to his whole person and presence. But this last is just what would not be noticed; for the truest eloquence always leaves us unable to think of the manner or the delivery,—unable to think of any thing but the subject itself. "They were astonished at his *doctrine*," not at his mode of uttering it.

The authority, therefore, lies in the discourse itself; and we have only to look at it in order to discover its nature.

The thing which strikes us, the moment we look at the Sermon in this view, is the absence of every thing *speculative* and of every thing *traditional*. It consists, not of argument, but of simple *statement*. Just as, in describing

a prospect before our eyes, we would not *argue* that it consisted of such and such objects, but simply *say* that it did; so does Christ describe the spiritual prospect which lies before him. Just as you would say, "In front is a village; on the right, a hill; on the left, a wood; beyond, a river:" so Jesus says, "Blessed are the meek;" "Blessed are the merciful."—"Ask, and it shall be given you."—"Judge not, and ye shall not be judged."—"A good tree brings forth good fruit."—"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of Heaven." There is no vagueness, no hesitation, nothing fluctuating or obscure, in this Sermon. It is all full of substance. Jesus sees every thing distinctly, says every thing plainly. He sees the eternal world face to face, and not darkly, as in the mirror of the reflective reason; and so his doctrine is not composed of thin speculation, but is weighty with reality, and bursting with matter.

And as the tone of this Sermon is opposed on one side to logic, so, on the other, it is opposed to tradition. Jesus does not repeat wise maxims of antiquity, or the second-hand opinions of other minds. His doctrine is fresh from the fountain of truth. It is better than learning: it is knowledge. The original and virgin thought always has an authority which does not belong to the choicest terms which echo from the schools. Should we read the most elaborate description which has ever been written of a great natural wonder, — for instance, the Falls of Niagara, — we should turn instinctively from it to listen to the unpremeditated account by one just from the scene. This also gives the charm to an extempore speaker, that he, at any rate, *appears* to give us fresh ideas. This authority has God given to originality, and this authority does the discourse of Christ eminently possess. It is all alive with original insight.

These two points constitute the difference which the people felt between the teaching of Christ and that of their scribes. There was nothing in his discourse which was speculative, nothing traditional; whereas the teachings of the scribes were composed wholly of traditional speculations. Their entire doctrine consisted of the traditions of the elders concerning the law of Moses; and these traditions were barren speculations and idle distinctions, like that which made a difference between an oath by the Temple, and by the money in its treasury; or false morality, like that tradition which permitted children to defraud their parents of what was necessary for their comfort, by dedicating it to religious uses.

The authority of the discourse of Jesus, therefore, was the same in kind with that which always attends a man who speaks from his own knowledge, from personal experience, and who thoroughly understands his subject; who evidently knows, and does not merely conjecture. Such a man will always have authority. Let a number of people be brought together by chance, in the street or in a steamboat: and let one man be among them who evidently knows what he is talking about; who has a practical acquaintance with the subject they are discussing; who does not speak doubtfully, but certainly; not vaguely, but distinctly; not from hearsay, but from personal experience, — and he will have authority; he will be an authority. All will turn to him, listen to him, ask of him, defer to him. No matter how he looks, poorly or well: his thought and intelligence will shine through his rough coat very soon. Nor can the soft raiment long conceal from us the practical insight which did not grow up in king's palaces, but in the conflict and toil of actual life. Do not tell me that educated and intelligent men have not their proper influence in society. If they are *really*

educated,—if they know, not only words and names, but also things,—they cannot help having influence, so they be not afraid to trust their knowledge, nor ashamed to let it pass for just what it is worth, and no more.

A man who has this authority — that of insight — scarcely ever needs any other. Socrates will always have disciples, let him proclaim his ignorance never so often. True as steel to the magnet, mind turns to knowledge, and is fastened to it. We go involuntarily to our teacher; and he can always say to us, “You have not chosen me; but I have chosen you.” But, when a teacher does not possess this authority, he is very apt to be always claiming personal authority. I once knew a lecturer who had to enforce his argument every few minutes by saying, “Gentlemen, this I know to be true. If any one understands this subject, I do.” If he had understood the subject, it would not have been necessary to say so: it would have been seen.

The discourses of Christ all partake, in the highest degree, of this character of original insight. There is nothing fluctuating, hesitating, or vague, in his sayings. He never fails of saying just what he means, of a full and precise expression of his thought; never too much, never too little. His words touch the centre of the matter always; and must, therefore, always carry with them the authority which belongs to thorough and distinct knowledge.

But now we come to the second part of our inquiry. Was this the only authority which Christ possessed? Is this all that he claimed? Is this all that it is necessary or well for us to ascribe to him?

In answer to the first question, I say, If he did possess this authority, he could hardly help possessing more than this. There is another kind of authority, which, according to the laws of human nature, always follows upon the first,

and accumulates around it. It is natural to ascribe more weight to the words of one by whom we have been enlightened and instructed than to those of a stranger. If there exists one whose words have opened my mind, stimulated my thought, enlarged my views, and removed a cloud of prejudice and error from my intellect, I listen to such a one with a more open and ready interest. I am ready to believe there is truth in what he says, though I cannot immediately discover it. I do not hastily pronounce that, which I cannot understand, to be unintelligible; nor that, which I cannot believe, to be false. This constitutes discipleship. This prejudice in favor of our teacher is both natural and right. It is not right that we should acquiesce blindly in all he says, without examination. But the recollection of past comfort and nourishment inspires us with the hope of gaining more; and, in this way, how often does faith lead to sight, and love to knowledge! Our faith in our teacher gives us the hopeful ardor in the pursuit of truth, which is the best pledge that we shall attain it.

I ask, Is it not necessary for us to ascribe this personal authority also to Christ, in addition to that which is produced by the natural impression of his spiritual insight?

If our intellects were free from prejudice and perversity; if we were always in a natural, candid, and simple state of mind; and if the subject upon which Christ speaks were not deep and high, — it might be sufficient to leave the truth to commend itself by its own inherent evidence to our convictions. But, as this is not the case, we should be always in danger of hastily denying what did not at first seem reasonable, and of passing by what we could not immediately comprehend. But having a confidence in our teacher, founded upon what he has before done for us and for others, instead of rejecting what seems dark or

erroneous, we look at it again and again ; and so our errors are gradually corrected, our darkness enlightened, our prejudices conquered. Such a faith as this in our teacher — which is no passive acquiescence, no blind assent, but a stimulus to inquiry — seems to me not only reasonable, but in the highest degree beneficial, and exactly adapted to the situation and wants of man.

Supposing, then, this prejudice in favor of a wise teacher to be natural and reasonable, I ask how far it ought to be carried in the case of Jesus Christ.

The utmost extent to which it could be carried, in any case, would be that of believing our teacher to be *always* right, *never* mistaken, — to be perfectly true and free from the slightest shadow of error. If we have good reason for placing such unlimited confidence in any one, our interest in his teachings, our diligence in studying his words, will be carried to the highest possible degree ; and, at the same time, it need not in any measure restrain our freedom, or impose on us a blind acquiescence in what we do not comprehend. The effect of such a perfect confidence in a teacher, then, must be wholly good, when it can be justly entertained.

This faith the Christian Church has always felt for Jesus ; looking upon him not merely as a wise and profound teacher, but as perfectly true, perfectly wise ; as God's word made flesh ; as the unshadowed reflection of God's glory, the undimmed image of God's will, the absolute revelation of perfect truth. From his words, nothing is to be subtracted or added on account of personal or local limitation ; no allowance to be made for his age or his circumstances, or for common human fallibility. His words and life are, not an imperfect, but a perfect, revelation of God.

This is my own faith concerning Jesus Christ ; and I rest it on the basis of these two arguments : —

1. I think that an unprejudiced survey of what Jesus says of himself will convince us that he meant to teach this of himself. He says, "I am the Way, the Truth, and the Life." — "The words which I speak are not mine, but His who sent me." — "I am the Light of the world. He that believeth in me shall by no means walk in darkness," &c. In no one instance does Jesus express the sense of *fallibility*; nowhere does he show the slightest consciousness of the possibility of being mistaken. How is this possible with his entire want of assumption, with his wonderful humility, except he felt convinced that he was not fallible? All other truly wise men have continually declared themselves ignorant and blind. Jesus was truly wise, was truly meek and lowly; yet he never made any such declaration, but always the opposite. Was this enthusiasm? was it self-deception? How could it be? — since then it would be the most glaring that the world ever has seen: for it pervaded the very core of his doctrine; it gave a tone to every word he uttered. Take away that enthusiasm, if you call it so, which gave the tone of calm, undoubting, unhesitating authority to every accent of his lips, and you would have hardly any thing of Christ or Christianity remaining.

2. The impression of his life upon the world shows, that God appeared in him. God has set his seal to his truth, in his words and works, — in his works of power and love. The whole of this influence is connected with this idea of a perfect man and a pure truth. This is why Christianity is something more than philosophy, and something deeper than speculation.

Such then, in brief, is the authority of Jesus: —

1. Authority of insight.
2. Authority of character.
3. Authority of endowment.

HINDOO MISSION.

" CALCUTTA, Feb. 22, 1862.

DEAR BROTHER CLARKE, — More than six hundred pupils have come under our care in the School of Useful Arts since it was opened, in May, 1860. I long to devote myself wholly to these young men, boys, and children, as distributed into three classes, called our senior, middle, and junior pupils; but there is too much work for *one* to conduct alone. The correspondence of the mission would quite fill the time of one man; our postal connection having extended itself, including *all*, to some one hundred and sixty different towns and cities. Again: some time I *must* have for daily study; the opportunities here, especially in my favorite direction, — that of language, — being rich beyond account. The daily incoming journals and newspapers — who can *live* in this busy world, without giving them one or two hours a day? *Multum faciendum est non multa* is, in the case of one so isolated as myself, impossible. I am in danger of doing nothing well, I have so many things to do. Worst of all, I have to *earn* part of the funds to sustain the work, feeble as it is compared with what it should be, and which yearns as a young colt to launch away, and overleap its fences. In Mr. Scott's* balance-sheet, which I sent by the last mail, you will have noticed an item of "cash advanced by Mr. Dall, — rupees, 3,482." This supply came chiefly of two years of (Saturday) reporting for the Legislative Council, or rather for the "Englishman," the doings of the Legislature of British India. Where are our old sub-

* James Scott, please remember, is the senior member of one of the oldest mercantile firms in Calcutta, — that of Purrier & Co.

scribers, who, before the "mutiny" of 1857, were giving, in six months, rs. 1,178 for the mission, and rs. additional, 840, to missions (not all of *our* denomination either) in Madras, Salem, Bali, and Rangoon? Gone, gone, to their graves, or to other parts of the earth. There remain scarcely any American merchants in Calcutta; and they say that they are "very poor." I have lately returned from England full of good things in mind, and partly in chest, for the people we have undertaken to instruct, to strengthen, and to save. I long to set them to work upon many branches of art connected with the press and with letters, by any one of which they could make their fingers and brains deliver them from the presence and pollutions of idols, with which every home is full. I had especially set my heart on our removal to better and more spacious premises this year; but if I must take in private pupils to earn the money, or give myself, as I am invited to do, to reporting for both the Supreme and the Legislative Councils, — or rather the Councils of the Viceroy of India and of the Lieut.-Governor of Bengal, — where go my plans of instant and constant contact with a daily circle of a hundred and seventy to two hundred Hindoos, in jealous direction of their studies and their labors?

Will the supplies that have hitherto come from Boston fall off by reason of the war and its financial embarrassments? I trust and hope not. Please tell me all, as promptly and frankly as possible. A very fine building and location, more than double as large and good as our present premises, just now invite our "coming up higher;" but then the rent is double, and will be perhaps more than two hundred rupees a month. Though my boys have, during the year 1861, paid in two thousand and eighty-five rupees, yet I hardly dare rely on their coming to the fine premises in Wellington Square, on which I have a long-

ing look, with not an evil eye, to the full double of those I have now.

Admirable works, as you well know, are being published from year to year on India and her treasures, — ethnological, philological, and religious; and the careful study of such works is, in truth, but the right edging of my implements of labor, — my sickle, my scythe, my broadaxe. It is with the greatest possible difficulty, however, that I can get time to read them. I am luxuriating, just now, in Max Müller's "History of Ancient Sanscrit Literature," — a handsome octavo of six hundred pages. Out of this work, and Colebrooke's Essays, and a few smaller volumes, I have gleaned what little I know of the proper life and spirit of India; but I rob myself of needful rest, in order to get a taste of them at odd intervals. Why cannot some dear, good-souled brother of you rise up, and walk into this golden land of the morning, — this land, not only of the palm and the banana, the pineapple and the pomegranate, the orange and the mango, but of treasures of intellectual beauty and spiritual sweetness also? Here I *must* give you a single snatch out of Max Müller's grand summary of Indian things, and exposition of the Indian mind. He says, "The *active* side of life is still prominent in the genuine poetry of the Rishis; and there still exists in India a certain equilibrium between the two scales of human nature. It is only after the Aryan tribes had advanced southward" (Mem. — The Americans are Aryans *via* Scandinavia), "and taken quiet possession of the rich plains and beautiful groves of Central India, that they seemed to have turned all their energies and thoughts from the world without them to that more wonderful nature which they perceived within. . . . Such was their state when the Greeks first became acquainted with them, after the discovery of India by Alexander. . . . What did these

men, according to Megasthenes, most think and speak about? Their most frequent conversations, he says, were about life and death." (N.B. — 'Tis just so *now* among the better sort of young men, who come to me in all the gaps of laboring and school hours.) "This life they considered as the life of an embryo in the womb; but death as the birth to a real and happy life for those who had thought, and had prepared themselves to be ready to die. . . . So they shut their eyes to this outward world of seeming and activity, to open them full on the world of thought and rest. Their life was a yearning after eternity; their struggle, a struggle to return into that divine essence from which this life seemed to have severed them. Believing, as they did, in a divine and really existing eternal Being (τὸ θνῶς ὄν), they could not believe in the existence of this passing world." There is much more to the same effect in this delightful "History of Ancient Sanscrit Literature," written by an almost young man (Müller), who, some months ago, cordially invited Mr. Halдар and myself to spend a couple of days with him at Oxford, and whose bid we accepted for *one* long, unforgettable day, — the last Oxford "Commemoration," or, as we should call it, "Commencement Day." I cannot leave this point, without remarking, that I think the sentences just quoted cast light upon the main point of difference between myself and a portion of the Committee of the British and Foreign Unitarian Association; or, say, between me and Mr. Hodgson Pratt. We are all personal friends, thank God, in spite of a conscientious difference of opinion as to what a wisely conducted mission in India should be *chiefly* busied about. I say, India chiefly needs: *not* what England most needs; namely, divine *worship*, and the habitual contemplation of God in prayer. India cannot do without prayer: but she chiefly needs divine *labor*; she wants activity more than all else. In

fact, my attempt to realize this thought in the establishment of a School of Useful Arts here, with a view to provide *self-supporting* occupations for all believers in the gospel, — a move which has had greater success, thus far, than I dared to hope, — shows that that good — I had almost said that saintly — man, Rev. John James Tayler, of London, has proved himself as true a prophet as any with Hebrew Scriptures, by saying, “You need give the better minds of India only a chance to be quickened, and made alive and active, and they will cry out for God and his truth. You have then no occasion to press religion upon them (religion as we of the Western World understand it); for they will freely seek it for themselves.” This is realized now, day by day, in our school, in the increasing application of “down-stairs pupils” to be allowed to come up, and join our Bible-class.

P.S. — Five were present at Bible-class yesterday, all of whom are intelligent young men, and are committing portions of the New Testament by heart; such as the Lord’s Prayer, Sermon on the Mount, Parable of the Prodigal Son, &c. Our attendance at regular Sunday-morning *worship* and *Sunday school* — which two fill the time from ten, A.M., till about two, P.M. — has been, for the four Sundays past (of persons who, of free choice, join in Christian worship with us), as follows: 71, 40, 43, 23. This gives an average attendance of 44, or nearly double what it has been on any previous year. This attendance represents ninety-nine different persons. Our Sunday-school-library books are regularly distributed to some thirty or more, who read English easily and with understanding. Our *daily* attendance varies between a hundred and sixty and a hundred and eighty; and we are preparing six young men in our senior class, first division, for entrance to the university next autumn. Such facts as these are clear and

tangible, and *prove* that positive good *must* be done, especially as all our *reading* in the school (except in the juvenile department) is made of the purest gems of our best Christian literature.

One of my reasons for turning back to Bengal, after the failure of my two or three attempts to reach my native land, and wife and children, was this : *I was too poor*, both in time and money. *I could not afford it*. More than *twice twelve hundred* rupees I had to pay to get back and forth 'twixt England and India. By reporting, lecturing, and preaching on "supply," I contrived to live, and pay my way to and in England. Nor could I have done this, but for a very large-hearted hospitality which greeted me everywhere, in not less than twenty-four or twenty-five different towns of England and Ireland. This being accomplished, "*No more cash*" was the answer my purse made me ; and thereupon I turned back, not without tears, to try and save my mission and my means for further business on my post. For this self-denial, God is blessing me with a larger Hindoo and *English* co-operation than I ever had before. The Bretts, the Evanses, the Wilsons, — true English men and women — are *new* laborers with us, or almost so.

Ever your brother,

DALL.

P.S. — I cannot help adding to my quotations from Max Müller the following. After comparing the Bhudistic movement in India, and its struggle against the exclusiveness of the Brahmin priests, to the Protestant fight with Rome, he says ("History Ancient Sanscrit Literature," page 81), "In India, less than in any other country, would people submit to a monopoly of truth ; and the same millions who were patiently bearing the yoke of a political despotism threw off the fetters of an intel-

lectual tyranny. In order to overthrow one of the oldest religions in the world, it was sufficient that one man should challenge the authority of the Brahmins, — the gods of the earth, — and preach, among the scorned and degraded creatures of God, the simple truth, that salvation was possible without the mediation of priests, and without a belief in books to which these priests had given the title of Revelation. This man was Buddha Sâkya Muni."

A man of Herr Müller's discernment must know, that, when a solution is ready, *a centre of crystallization*, be it ever so insignificant in itself, — an atom of sand, for instance, — is enough to crystallize the whole. Nevertheless, all honor to Buddha! and honor, too, to human nature or human development in "dead, effete India," where truth, simply stated, has had, and *shall have*, all of its genuine, Unitarian, and regenerating power, if we only believe, love, pray, instruct, and work! If Asia has had her Buddha, — *i. e.*, her *Luther*; and not only a Luther of her Aryan races, but out of her Semitic races a Jesus of Nazareth, — what may we not hope of and in her even proximate future? God help us to believe in it, and in his mighty hand, strong and ready for us as in Moses' day for Moses!

FEB. 22, 1862.

P.S. — The mail goes to-day, — Washington's Birthday! If there be intercession in heaven, he is praying for us to-day. Hindoo gentlemen are just demanding my late (Calcutta) lecture on "England," for publication at *their own cost*. Our school never flourished better, nor have we ever had so large attendances on Sunday. My health is firm; and I *hope*, by *next* mail, to hear of some pecuniary *aid from England*. Ere that, *what* from Washington?

Your brother,

DALL.

[JOURNAL SUBSEQUENTLY RECEIVED.]

The war, the war! rings daily and nightly in our ears. We muse and pray and weep over it. Regularly as morning and evening dews, fall now the daily influences of our large and happy school. See, besides some days' extras in my Personal Journal, as follows:—

Sunday, Feb. 9. Thermometer 73° at dawn, and a most refreshing night's rest.

“Let earth be all in arms abroad:
He dwells in perfect peace.”

Every available moment to-day was given to preparing my evening lecture. Mr. Evans, though sick all the week, was with us from half-past four to six, P.M., yesterday, and gave eight young men a valuable lesson in book-keeping. Strange to say,—yet not strange either; for Bengalees have, as yet, not strength enough to stick to any thing,—there were only seven attendants, or eight of us in all, this morning, at service, from half-past ten to half-past twelve o'clock. I trust I shall have a far larger attendance to-night at Sattragatchie, that will make up for it. I took this day, for the sermon, Charity: “Now abideth,” &c.; “but the greatest of these is charity.” It was the third in order, of sermons on Faith, Hope, and Charity. There is consolation in the fact, that, the smaller the number, the deeper may be the impression. Dined at half-past two, and my friends from over the river came for me at half-past four. Dear, brave, Gunga Naraim Pal came at three, and waited, and went over with me, walking up and back from the Howrah Ghat, four miles, over which I was carried in a palkee. We met the Sattragatchie Brotherhood in their village schoolhouse, and had, in all, ninety or

a hundred listeners, — a far better turn-out than I had expected. Subject, "Progress ; Going to London ; The Path of History in God's World." I gave out some fifty or sixty tracts, and had a good time, and quickened inquiry for truth.

Monday, 10. Thermometer 77° at nine o'clock, A.M. At half-past six to half-past seven, had my pupils in phonics. Then, the Hurkaru arriving, I was not a little glad to see the article (nearly one and a half columns) on Lord Elgin, which I sent yesterday, appear as the editorial leader of to-day, — the first time any thing of mine has taken so prominent a place. The twelve rupees' pay will cover the cost of my Rammohun Roy bust, which has just arrived from Bristol by ship "Blackburn;" charges, eleven rupees. An illustration of the singular fidelity of the English post-office reached me yesterday in a return-letter, which I posted to Australia, to J. R. Palfreyman, enclosing one to Rev. G. H. Stanley, in November, 1860. After *sixteen months'* wandering, I get it through the post-office, free, back again!

Tuesday, 11. Delightful cooling showers. At half-past seven, went out for a walk; and, at the Government School of Industrial Art, found our new man from Madras (Mr. Webb) turning out a few bad tiles, with three laboring men to help. Brett replies to my note, that fifty rupees a month is the pay allowed for reporting (on Saturdays only) the doings of the Insolvent Court. Mrs. Evans and Annie came to-day at twelve, and staid till two, teaching twelve or twenty boys embroidery, — generous, self-denying English hearts, that love to do good. May God abundantly reward them! Of my three private pupils, the eldest (George Daniel) is bright in whatever requires no discrimination, but blunders woefully in any sum which demands any exercise of thought. He certainly illustrates Mr. Ew-

bank's assertion, that English and half-caste boys are far behind Bengalis (in this part of England's dominion). Was grieved, to-day, to hear of the death of my refined and gentlemanly Juddo, of Behala, by cholera, three weeks ago. He leaves the whole family of eighteen (females, children, and old people) dependent on this younger brother. He also left seventy rupees in hand for them ; but they *have given it all* to the heathen ceremonies of the funeral and Shraddhall ! I heard last night from M. N. Mookerjea, that Raja Kisto Auddy had called while I was out, to beg I would publish my lecture (at the natives' cost), without the passage which spoke of Sir Mordant Wells ; and said, "Live him down, if he speak evil of you falsely." But at sunset, now, he comes, and says (poor frightened children !) that the spirit of the times is such, that they dare not *print it at all*. He agrees that 'tis best so, but says that he offered ten rupees towards the cost of printing it. I tell him there's no better illustration of the truth of the lecture's worst charge against the Bengalese ; viz., weakness.

Sunday, 16. The fearful din of idolatry, with its crushing and defiling superstitions, filled the air all last night, — drums sounding, and horns trumpeting forth the praises of false gods and goddesses. (Thermometer, at half-past eight, A.M., stands at 74°, with the air sweet and cool.) For several days, I have been reading lessons, to the whole school, out of Abbott's "Young Christian," — a book that delighted and helped me in my earlier days of college-life ; and nothing delights me more, at this time, than the deep attention paid by the hundred and sixty "heathen" youths (so called), who, without at all suspecting it, daily feed on Christ their feeble hearts and starving souls. If starving men are "perishing," surely these are "the perishing heathen ;" and 'tis a heavenly joy to watch them, as gladly as

unconsciously feeding on God in Christ. Only ten of us to-day present; and we had among them two of our school-teachers, and a very interesting man, forty-four years of age, a Unitarian Christian, and son of one of the first disciples of William Roberts, sen., named Abel Adam; who came as far as Calcutta with the artist Landseer, but has been taken ill, and so dares not go with him to the Himalayas and Cashmere, but is returning. I gave him a copy of Channing. SERMON: "Give up all to God; Abraham's intended sacrifice of Isaac."

Monday, 17. These three days — yesterday, to-day, and to-morrow — are days of the foul festival of the Dole Jatra. *Dole* means "dalliance," — the obscene communion and sporting of Krishna and Radhica. Last evening, my ugly, one-eyed Durwan, with feelings strangely contrasted on his part and on mine, brought me a large, polished brass basin, or *chilumchi*, full of Krishna cakes, — native sweetmeats (always disgustingly rich with the bad oil in which they are fried); and, on one side of it, stood a bowl of the Phág, or red powder, which the Hindoos dash at one another about the streets, Carnival-fashion. I could not do otherwise than ask him, gently, why he brought it. "*Horee ka*" (things of the Saviour) was his reply. "Nahin, nahin" (I said), *i.e.*, "No, no;" declining to touch it. And I added the words, "I thank you," — words which he could not understand, and which his own tongue does not afford. He turned, and took away his offering, disappointed; and I turned my head the other way, and burst into tears. Thank God, I have not grown wholly callous to the degrading curse to which the whole of the city is now filthily given up. This day's sun the hottest yet. At dawn, I walked a mile and a half to Police Ghat, and, with a boat, got on board the "Blackburn," a ship from Liverpool. My Rammohun Roy bust is not yet reached:

will send word when I can get it. Back in a palkee; and, soon receiving a request from Rev. Mr. Storrow to send over any articles for the fair of to-day at his house, I took a gharry, and drove to the Wilsons and the Evanses to gather in what our ladies might have finished. Home, and made out a list of all our things that were ready for sale (about thirty rupees), and took them over.

Tuesday, 18. Holiday again, and the last day of the *Dole Jattrā*. Last evening, in shade and breeze, the thermometer stood at 87°: this A.M. 'tis 77°. Belgatchie, once Dwarka N. Tagore's splendid country-seat, and now the Rajah Pertap Chr. Singh's, was to have been visited by us, in two or three gharry-loads, this morning; but (just such are Bengalis in most of their appointments) *no soul came*. I was twice over to Rev. Mr. Storrows to hear the result of yesterday's fair, and get our embroideries, &c., remaining unsold; but I missed him both times. I was also at the cabinet-maker's, but to no purpose. Gave most of the day (a holiday) to another article for the Hurkaru. Dr. Halleur, last Saturday evening, told me that his patience with Bengalees was fairly worn out. He had lost many valuable books by lending them to his best pupils in Presidency College. He said he now told them not to come to him for any thing, — no, not for a sheet of paper. He added, that dear old Father Lacroix, after thirty years' devoted labor among them, had died believing them utterly heartless and irreclaimable. Dr. Duff, he added, had now the same feeling. *Lord, increase our faith!*

Dear, faithful Dwaree was with me most of the morning, laboring, with my assistance, to get the school and church accounts of the mission, and my private account, fairly sifted, and written out for exhibition to our auditor, Mr. Scott. Such things consume much precious time.

This day was the day of Lord Canning's departure from India ; and I went down to the river-side to see him off. The display was good, yet by no means so good as I anticipated. On the music-ground, I met Capt. Gannett, of the "Panther," who said that Dr. Gannett was more interested than at first in my work, and sent some books to me, or at least intended to send what he, the captain, would have brought me, but that he was not expecting to sail directly to Calcutta. I have had an interview with my landlady, the owner of our mission-house ; and she is willing that I should go on to occupy it indefinitely. We have made so many alterations, &c., in order to adapt the building to our wants, that I incline to stay here, particularly as the finer location on Wellington Square, admirable if we could afford it, would more than double our rent. Besides, I have again gotten the refusal of the adjoining building (two large rooms over a coach-house), which we used, when Gangooly resided there, to call the South Wing. Gangooly talks with me about getting a salary for himself, by serving in some (Government) office, and of opening one or more schools in Bali for low-caste children, — a sort of manual-labor schools. He would live seven miles away, and visit them once a week.

Farewell, dear Brother Clarke ! You see — do you not? — about how the days run with us, over and above our large daily school of a hundred and eighty to two hundred. Try and arrange a *relief* of two years for your brother

DALL.

REPORT OF REV. WILLIAM H. FISH.

To the General Secretary of the American Unitarian Association.

DEAR SIR, — About six months since, I received a letter from Rev. Mr. Stebbins, of Woburn, informing me that the American Unitarian Association had voted to me the sum of fifty dollars for services to be rendered as a preacher of Liberal Christianity in my general neighborhood, at Cortland, Central New York; and the following is my brief report of what I have done. I have devoted half my Sundays to this mission, preaching in various towns and villages within a circuit of fifty miles, and to audiences respectable both as to numbers and character. I have preached three Sundays at Canastota, a thriving village on the Central Railroad, and twenty miles east of Syracuse. Here there is a "Free Church," built by friends of Gerrit Smith, but used by them only occasionally. Most of those connected with it are broadly liberal; though some of them have special prejudices against Unitarianism, having known but little of it. I think it a profitable field of labor; and, were I nearer to it, meetings might be sustained there half the time. I have likewise spoken at Dryden, M'Lean, Etna, Peruville, Groton, Carver's Corners, Scott, Blodget's Mills, and Oneida, and at most of these places several times. Dr. Channing's life and writings has been one of the leading themes of my discourses, especially where he is not much known; and sometimes I have spoken on the rise and progress of Unitarianism in New England. But, wherever I have been in the more Orthodox regions, I have seen the necessity of a higher ideal of life than the pulpits are there holding up; and so have endeavored to present one. Orthodoxy still, as a general rule, insists more upon the necessity of belief than character and life, and often excommunicates heresy and indorses immorality. I could present many facts in con-

firmation of this assertion, were this the fitting place. But it should be the work of Liberal Christian teachers to correct the superstitious delusion, — it is so fatal to the progress of true Christianity.

I also received a large box of books through Mr. Stebbins, — Channing's select volume, Perkins's Memoirs, Alger's Cross, and others, — and have put them *all* into families where they will be read with profit, and also *circulated* in many families who never before read any Unitarian writings. I have also circulated a large number of tracts sent to me, and fifty copies of the "Monthly Journal." They have gone into a dozen or more towns; and I have been careful that none of them should lie idle. But for the war, I should have endeavored, and no doubt successfully, to raise something this year for the Association, as a partial return for its generosity; but, under existing adverse circumstances, this will be impracticable.

I feel confident, however, that what matter has been circulated has been judiciously circulated; and that it will pay in its moral returns, if not pecuniary. All of which is respectfully submitted, with a full appreciation of the Association's general liberality, which I have been happy often to set forth fittingly in my sermons and otherwise.

Fraternally yours, WM. H. FISH.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 12, 1862. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Newell, Barrett, Stebbins, Hinckley, Sawyer, and Fox.

The Committee on the Annual Meeting offered a report concerning the arrangements made for that occasion.

It was then suggested, that it would be well to notify all the members of the Association of this meeting, by printed

notices sent through the mail ; but, after some discussion, it was decided expedient to notify in this way life-members only. This conclusion was arrived at on account of the impossibility of reaching a large number of the annual members ; their names not being known to the Secretary. It was the unanimous opinion of the Board, that there was too much indefiniteness on the subject of annual memberships ; and, as it was not deemed expedient to take any action at that time, it was voted to refer the question to the Executive Committee for the next year, with the earnest recommendation that it be more definitely settled.

The Committee on Western Correspondence presented a letter from Rev. David Millard, of West Bloomfield, N.Y., asking aid for the liberal society in that place : and they recommended that he be informed, that the sum asked for was more than the Association was able to give to any society ; but that, if \$50 would be of service, they could have that amount. This report was adopted ; and Rev. Dr. Stebbins, the Chairman of the Committee, was requested to write the letter, explaining the action of the Board.

The Committee on New-England Correspondence presented an application for assistance from the society in Rowe, Mass. ; and reported in favor of an appropriation for their benefit, of \$50. The same Committee also recommended the payment of \$75 to Rev. Dr. Wheeler's society, in Brunswick, Me. Their report in both cases was adopted.

The Secretary laid before the Board a letter from William A. White, Esq., asking aid for the society in Lancaster, N.H. ; and the sum of \$100 was appropriated for their benefit.

The different members of the Board reported concerning the responses received to the circulars sent to parishes and pastors ; from which it appeared that a great many had not yet been replied to.

INTELLIGENCE.

Rev. FISKE BARRETT has accepted an invitation to take charge of the society in South Braintree, Mass.

THE CONFERENCE OF WESTERN UNITARIAN CHURCHES will meet, this year, at Detroit, Mich.; beginning on Thursday evening, June 19.

Rev. WILLIAM H. FURNESS, D.D., of Philadelphia, has been chosen by the Senior Class of the Meadville Theological School to preach their Graduation Sermon.

Rev. JAMES THURSTON has accepted an invitation to take charge of the society in Leicester, Mass.

Rev. JOHN BUCKINGHAM has accepted an invitation to take charge of the society in Pepperell, Mass.

Rev. JAMES HENRY WIGGIN has accepted an invitation to take charge of the society in Montague, Mass., until April next.

Rev. A. P. PEABODY, D.D., has been invited by the Senior Class in the Cambridge Divinity School to preach their Graduation Sermon.

Rev. HENRY F. EDES has accepted an invitation to take charge of the society in North Chelsea, Mass.

Rev. JOHN WEISS, formerly of New Bedford, has accepted an invitation to take charge of the society in Watertown, Mass., for one year.

Rev. RUSHTON D. BURR, formerly of Brookfield, has accepted an invitation to take charge of the society in Uxbridge, Mass.

ACKNOWLEDGMENTS.

| | | | |
|-----------|-------------------------------------------------------------------|-------|-----|
| 1862. | | | |
| April 25. | From Rev. Dr. Hedge's Society, Brookline, as a donation | \$105 | -78 |
| " " | " Society in Fitchburg, as a donation | 68 | -00 |
| " " | " Society in West Roxbury, for Monthly Journals | 16 | -00 |

ACKNOWLEDGMENTS.

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| Apr. 28. | From Society in Taunton, as a donation; including \$30 to make Mr. A. K. Williams a life-member | \$102.00 |
| " " | " Society in Nashua, N.H., as a donation | 8.14 |
| " 30. | " Barton-square Society, Salem, for Monthly Journals, additional | 4.00 |
| " " | " Friends in New Brunswick, N. J., as a donation \$23.00 | |
| | For Monthly Journals | 7.00 |
| | | <hr/> 30.00 |
| May 1. | " Society in Sherborn, for India Mission | 30.45 |
| " " | " Friends in Portsmouth, N.H., as a donation | 15.00 |
| " 2. | " Subscribers to Monthly Journal, in Portsmouth, N.H. | 16.00 |
| " 3. | " First Parish, Dorchester, for Monthly Journals, additional | 3.00 |
| " 5. | " Hollis-street Society, Boston, as a donation | 75.00 |
| " 6. | " Arlington-street Society, Boston, as a donation | 884.00 |
| " 8. | " Society in Brighton, for Monthly Journals | 80.00 |
| " 9. | " Society in Yonkers, N. Y., as a donation; including \$5 to complete life-membership of Mr. Cyrus Cleveland | 11.00 |
| " 10. | " Society in Greenfield, for Monthly Journal, additional | 1.00 |
| " 12. | " Society in Woburn, as a donation | 80.00 |
| " " | " Society in North Andover, as a donation | 28.95 |
| " " | " a friend in Boston, for general purposes, \$50.00 For Meadville Theological School . 50.00 | |
| | | <hr/> 100.00 |
| " 15. | " Rev. E. C. Town, to make himself an annual member | 1.00 |
| " 16. | " Society in Cohasset, for Monthly Journals | 14.00 |
| " " | " Society in Fall River, for Monthly Journals | 17.00 |
| " 19. | " Society in Fair Haven, for Monthly Journals, additional | 1.00 |
| " 21. | " Rev. R. R. Shippen's Society, Worcester, as a donation | 85.63 |
| " " | " Society in Beverly, as a donation | 61.00 |
| " " | " Society in North Chelsea, for Monthly Journals | 6.00 |
| " " | " Society in Walpole, N.H., for Monthly Journals, additional | 2.00 |
| " 22. | " Society in Belfast, as a donation | 36.00 |
| " " | " Ladies of the First Parish, Dedham, to make their pastor, Rev. Benjamin H. Bailey, a life-member | 30.00 |
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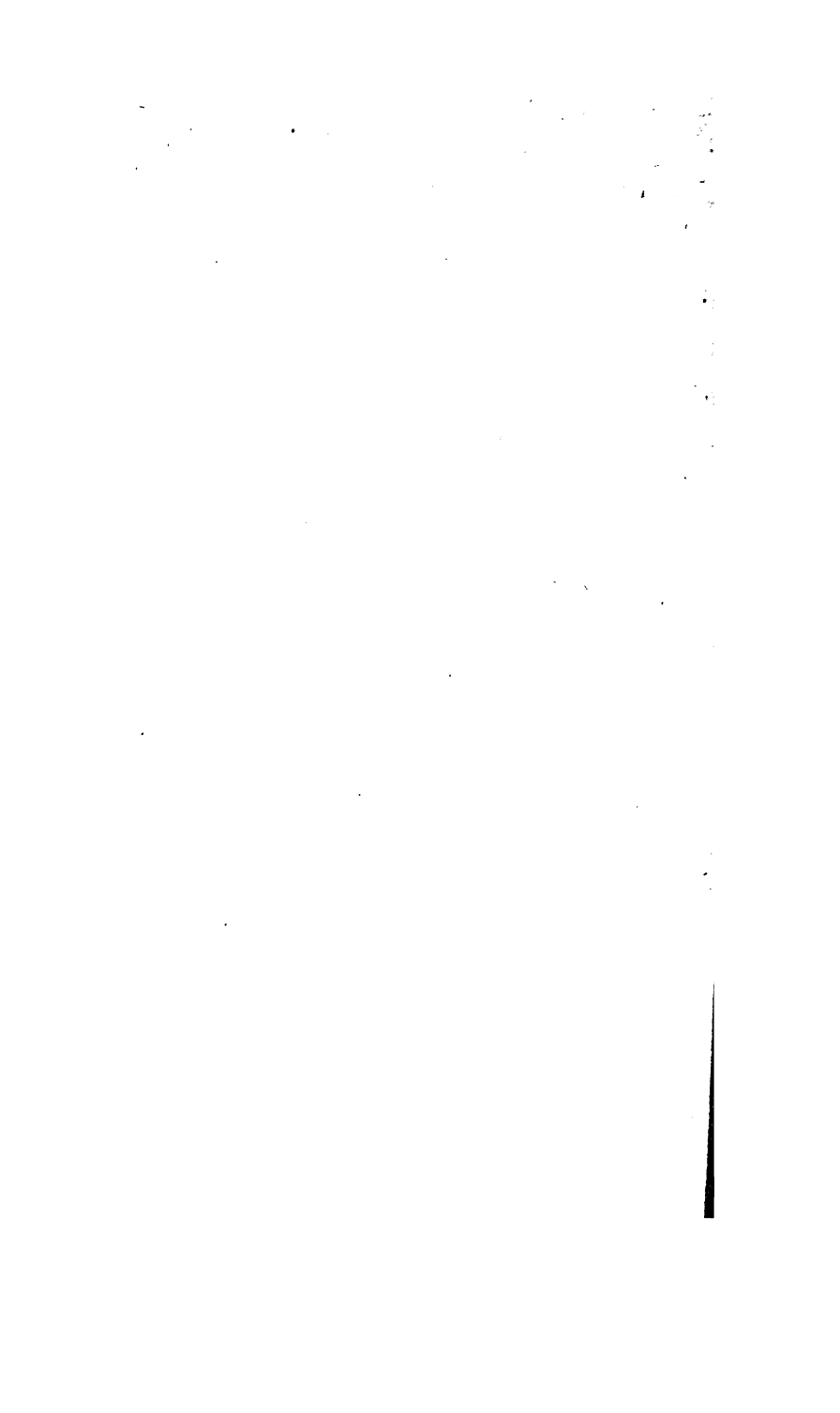
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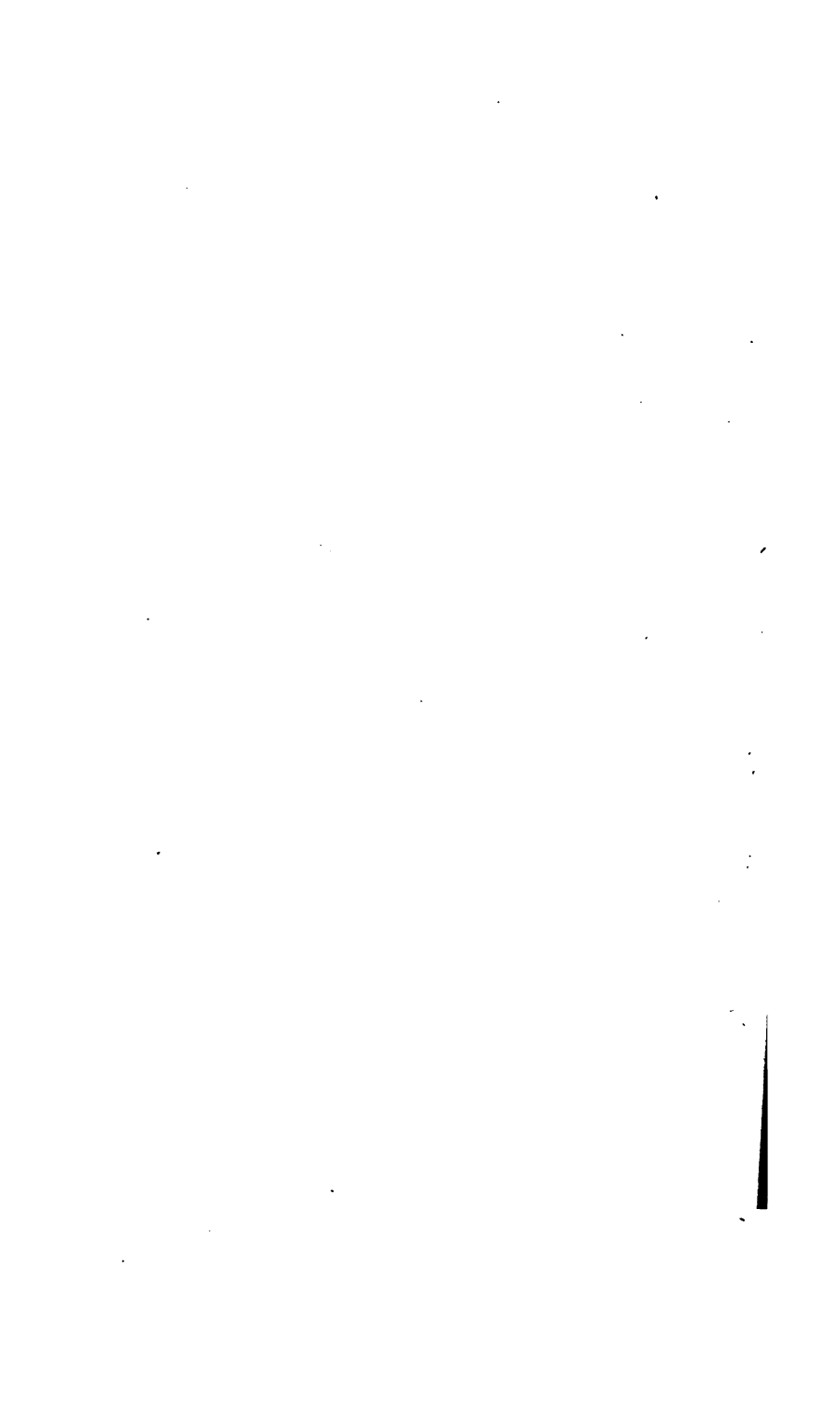












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[N^o. 8.]

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REV. JAMES FREEMAN CLARKE, EDITOR.

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1862.

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THE

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BOSTON, AUGUST, 1862.

[No. 8.

A SERMON ON SCOLDING.

BY JAMES FREEMAN CLARKE.

JOB v. 21: "The scourge of the tongue."

I WISH to preach a sermon on scolding. I hope to treat it in a large way, so that it may include many persons and classes. It is difficult to find a text for such a sermon; for there is not much scolding in the Bible. We might expect to find examples of it among the prophets; for their office led them to rebuke kings and people. But rebuke is not scolding; and there is a depth, solemnity, and power in their rebukes, which save them from this category. Nor is there any scolding in the New Testament. All rebuke of sin is so joined with compassion for the sinner, in the words of Jesus and the apostles, that it does not deserve at any time this name.

There is, however, a passage in which the tongue is compared to a scourge. The tongue is also compared to a sword; and so it is in hot and angry debate, when men fight each other with their tongues, and sharp words pro-

duce sharper ones, till at last each draws blood. The secret slanderer uses his tongue as poison or as a dagger ; privately, and with safety to himself, reaching the best life of his foe. But the scold lashes his friends as well as enemies, — lashes all about him with his tongue. It is his whip, his scourge ; producing constant annoyance and pain, but never reaching any vital organ.

We must first ask, What is scolding ? Let us try to define or to describe it.

All fault-finding is not necessarily scolding. There are two ways of finding fault. We may find fault with a person out of love to him, or without love. If there is moral indignation against wrong-doing, joined with love to the wrong-doer, it produces Christian rebuke. But the same indignation, without love, produces scolding. It is, therefore, a one-sided action of the moral sense. It is the action of conscience separated from love. An irritable conscience, joined to a selfish, cold, unsympathizing heart, and where there is fluency of tongue, produces scolding. It may, therefore, be defined as *a fluent and uncharitable conscientiousness*.

Now, the two halves of goodness being justice and mercy, — the love of God's perfect holiness, and the love of man's finite possibilities, — the love of abstract truth, and the love of concrete personalities, of man ideal and man actual, it follows that there are two main and opposite defects of human character. If a man has mercy without justice, charity without piety, his love wants edge : it is mere concession and acquiescence, and does no one much good. Thus a mother indulges her children, and spoils them. A minister prophesies smooth things, and his soft word breaks bones. If it is justice without mercy, it is harsh, hard, and disagreeable. That does no good, either. It is the right *material* for making a scold.

Now, it is not difficult to distinguish Christian fault-finding from scolding. He who finds fault out of love will only do it *when* it will do good ; but a scold finds fault always. The first finds fault the most with those he loves the most ; but a scold finds fault with every one. Then the first will find fault reasonably ; but the other unreasonably, making no allowance for circumstances. There is something also in the tone of voice and the manner that marks the difference. I have known people who found fault so sweetly, that it was a pleasure to hear it, — a pleasure to be found fault with. But what a sharp, hard, querulous tone the voice has in scolding ! No one, I think, ever liked to be scolded.

We ask, in the second place, What varieties of scolds are there in our community ?

We shall treat, in the first place, of DOMESTIC SCOLDS ; and then we shall go on to speak of scolding *clergymen*, scolding *sectarians*, scolding *reformers*, and scolding *conservatives*. It has usually been thought that scolding was confined to the domestic fireside and to women ; but we see no reason for this limitation. There are certainly men-scolds as well as women ; and I do not exactly know why, when we hear of scolding, we should so often think of a woman. If our definition is right, there should be fewer women-scolds than men ; for they have more of the quality of mercy, more of kindness, than men. Perhaps one reason is, that merciless men have other ways of venting their ill-will ; women, only their tongue. Men knock each other down, shoot each other : women only talk. The second reason may be, that women are naturally more fluent ; and a third, that their feelings are more quick ; they become excited sooner.

The art of domestic scolding is perhaps carried to its highest point by unskilful teachers, and by housekeepers

in the Slave States. In those States, I have known mistresses who did little else than scold from morning till night. The field-slaves are lashed with the whip; the house-slaves, with the tongue. There is there a languid sort of mistress, too indolent to scold; and an energetic sort, who stand over their slaves with their tongue from morning till night.

But when I hear a parent scolding his children, a mistress her servants, a teacher his pupils, I feel more compassion for the scold than for the persons scolded. *They* soon get used to it, and do not mind it; but who ever got used to scolding? How hard a lot to be obliged to govern, and to have no weapon or instrument but this very inartificial one! What a strain of strength! what an amount of force misapplied! always working at disadvantage, always having hold of the short end of the lever. When, in every thing else, labor-saving machinery has been introduced; when we no longer *write* books, but print them with power-presses; instead of the sickle, use M'Cormick's reapers; instead of the oars, use steamships, — how hard that so many mothers and mistresses should still be using this rudest of instruments! It is as though we should dig corn with our hands, chop wood with stone hatchets, grind corn and wheat in hand-mills, and try to cross the Atlantic in row-boats. We read that the Persian troops were driven into battle with whips: consequently, a few thousand Greeks were able to beat back a million of Persians. Now, some poor mothers are driving their children before them from morning till night by complaints, commands, oburgation, reproof: that is the only way they know. I wish I could make them see how much better it would be to study a little the child's nature, and learn to attract it. I have seen other mothers or teachers, who would attract children on toward what they wished

by a little ingenuity ; playing upon the child's motives as a skilful musician touches the keys of an instrument, and so educes from it beautiful music. The difference between two such teachers is like that between one of our drovers and an Eastern shepherd : the first following the sheep with his whip, striking, screaming, and shouting ; the other walking before them, and they following him. The last is the true shepherd. For example : A mother finds it hard to get her children ready for breakfast, ready for school : so, every morning, she goes through the same hard process of scolding. Another finds some simple device by which to attract them. "Come," she says, "see which shall be dressed first : the one who is shall go and walk with me." Or, "Come," she says, "children, get ready, and I have something you shall help me do ;" or she explains to them, in some quiet hour, the importance of method and punctuality, and induces them to make plans and form schemes of their own for acquiring these habits.

Next we will consider the case of SCOLDING CHRISTIANS.

There are those who mean to be Christians, and who think they are doing a Christian work, — rebuking sin, rebuking infidelity, scepticism, heresy ; who are, in fact, only incorrigible scolds. They have no love for those whom they attack or rebuke. They have no sympathy with wrong-doers.

Many of the great Fathers of the Church have gained their great reputations in this way, by attacking heretics and pursuing heresies. They have devoted life, thought, will, unbounded energy, untiring industry, to scolding on a large scale. But the good they accomplished in this way was very partial. They beat down heresies, which presently re-appeared again in another place and under another name. They were like men who mow down

weeds instead of uprooting them. Justly celebrated for acute and strong thought, eminent for devoted industry and integrity, this habit of scolding has vitiated all their efforts, and nullified the results of their genius and enthusiasm. Across an interval of two thousand years, men still read and admire the thoughts of Homer, Plato, Aristotle, Sophocles, Virgil, Tacitus; but who reads Jerome, Athanasius, Augustine, Tertullian? — men their equals perhaps in genius, their superiors in moral enthusiasm and spiritual life. No one reads them, — not even theologians: only here and there a patient student makes excavations among these ruins, in hopes of finding some buried fragment of beautiful thought. Scolding has been their ruin, — has made their genius and their industry alike valueless.

A similar fate has befallen more recent controversialists. The writings of Luther and Erasmus, and of their great Roman-Catholic opponents, Bellarmine and Bossuet, are fast becoming forgotten.

As some manuscripts have been destroyed by an excess of acid in the ink with which they were written, so the acrid, bitter spirit of these great writers has corroded and destroyed their works. Luther's books — full of religious life, glowing with genius, the most vital writing the world has ever known — are mostly unreadable and unread, with the exception of that little genial volume, "The Table-talk," in which, among his friends, he shows his happy kindly nature, and forgets to scold.

So does Time bring about his revenges. These loud, stormy voices, which filled past centuries with clamor and strife, are silent. These great books have sunk to the bottom of the stream, and disappeared. But words of piety, of simple faith and truth, spoken low, out of loving hearts, find an echo to-day all over the world. The little

book on the "Imitation of Christ" — which made so little noise at first, that we are not sure whether its author was Gerson or Thomas à Kempis — continues to be printed every year, and is read every day by thousands.

It will be so with scolding Christians of the present day. Their seed is sown among thorns, and is soon choked. These bitter controversialists are very popular in their time; for men are fond of fighting, and always admire great warriors, whether their weapon be sword, pen, or tongue. But their influence is very superficial, the result of their labor a very trifle. The controversialists, who try to scold men into belief in their sect, make a great ~~mistake~~ mistake. I sometimes see Roman-Catholic periodicals, whose whole staple consists in scolding at Protestants. Protestants, they say, have no faith, — only opinions; no true piety, no real philanthropy, no civilization, no philosophy, no common sense, no morality, no truth, love, or purity. Then Protestants scold back again, and call Roman Catholics idolaters and a great many other hard names. This kind of controversy is time and thought thrown away. To convert a man from his opinions, you must sympathize with him, and, by sympathy, understand what he means; see the truth in his error; lead him, by the truth he already holds, towards some higher truth or some different truth which he has not yet reached. Such converts alone are valuable. Converts made by scolding are not good for much. Weeds may be torn up by the roots in this way, and thrown over the fence; but they wither and die: plants that are to grow must be taken up more carefully, with some of the old earth around them. The Unitarians here in New England have been scolded at for the last twenty or thirty years; called Deists and unbelievers; they themselves compared to Judas Iscariot, and even their belief compared to rum. But what good has it ever done

us? It has prevented us from getting the real truth which there is, no doubt, in Orthodoxy; and so has done us harm. In the same way, we scold our heretics. We try our hand on those who deny miracles and the like. But this will do no good, any more than the other.

The next class of scolds of whom I speak are *scolding clergymen*, who preach more the sinfulness of sin than God's love to the sinner. There are different kinds of preaching. Some preach to the understanding: these are rationalizing preachers; they argue and explain. Some preach to the heart: these are emotional preachers; they move and persuade. Some, again, preach to the imagination and fancy: they are rhetorical or poetical preachers; they merely please the taste. Some preach to the reason: by which I mean the higher intellect,—higher than the understanding; the intuitive power, which sees truths in themselves, while the understanding only sees the relations of truths to each other. These are convincing preachers: they produce conviction. Finally, some preach to the conscience; and they may preach positively or negatively. If positively, they announce the law of duty, and point out practical morality: then they are moral preachers. Or they may preach negatively to the conscience,—denouncing the sinfulness of sin, rebuking vices, finding faults: then they are scolding preachers. They have more of conscience than of love; and they keep the conscience in a perpetual state of irritation. Now, none of these preachers do the true work of a Christian preacher. None of them preach the gospel; because that is addressed to the whole of human nature,—to the understanding, the reason, the heart, the imagination, the conscience, altogether. A scolding preacher has a wrong idea of God and of man. He thinks of God as a taskmaster, of man as wholly depraved. As the scolding

mistress drives her children and servants, lashing them with her tongue ; as slaves on the plantations are driven to their work by the whip ; as an incompetent schoolmaster can only make children study by whipping them, — driving them into the fair fields of learning by threats and blows : so the scolding preacher thinks he must drive his congregation into heaven by rebuke and by terror. But the essence of Christianity is, that it attracts. The Good Shepherd always goes before his flock ; and they follow him. He calls each one by name, understands the variety of character, makes allowance for differences, appeals to each man's speciality, and so rightly divides the word of truth. The sheep know his voice, — that dear, familiar voice, which has helped them in the past ; helped them out of doubt into clear conviction ; helped them out of discouragement into hope, out of darkness into joyful light. They know the voice, and they follow it.

The next class of which I speak consists of *scolding conservatives and scolding reformers*. I class them together ; for, though their opinions are different, their spirit is the same.

The conservatives in our community are a well-disposed set of men, — generally kind, meaning to be just, but, in their relations to reformers, much given to scolding. Instead of making themselves acquainted with the spirit and motives of reformers, they avoid them, and refuse to associate with them. Accustomed to see the community governed — and, on the whole, well governed — by an oligarchy ; to see the opinions of a few leading gentlemen taken and followed in all matters, — they are alarmed and indignant at any new incursion of democratic life. So, to all arguments for reform, they reply by scolding reformers. Instead of noticing the proposition, they impute a bad motive to the proposer. They say that the man is a

demagogue ; that he seeks notoriety ; that he wants office, — he wants money. Many others are led by their example into a like unreasoning scorn and invective against men perhaps better than themselves.

But, if conservatives understand this art of scolding, reformers understand it likewise. This habit has grown to be one of the chief obstacles in the way of reform. A man who is not a reformer goes into some reform meeting, wishing to hear a calm, strong statement of the evils of slavery, of the aspects of the antislavery cause, the obstacles in its way, the steps to be taken, practical measures to be considered, and the duties of the friends of freedom. Instead of this, he often hears ridicule and sarcasm against the churches, and sharp witticisms against every person of influence who is supposed not to sympathize with the reformer. He sees neither justice nor wisdom in this torrent of invective, and he is repelled by it. Meantime, this is what is most liked and applauded by the reformers themselves. The man who says the sharpest thing is the favorite orator. And as each class of reformers keep together, and talk with each other, this habit increases all the time ; and so you have, instead of a great league made up of all the friends of truth, a little coterie who spend their time in scolding, and a great public which goes on its way indifferent to the whole subject.

The root of the difficulty is the same in all these cases. Indignation against wrong is not joined with sympathy for the wrong-doer. Those who are opposed to each other in opinion keep apart. They know nothing of each other's motives, and hence do injustice to each other. Any amount of intelligence will not save a man from this ignorance of his opponent's motives, if he keeps away from him. Meantime, the simplest person who hears both sides, and talks with both parties, has a much deeper and wider view of

the subject than either. These eloquent leaders, with all their powers of oratory, their resources of wit, and trained faculty of speech, have often less real insight of their subject than the unpretending but candid seeker for truth, who refuses to be a partisan, refuses to abuse his opponents, and can join charity toward the evil-doer with indignation against the evil done.

We now come to consider, finally, the evils of this system and habit, and the cure for this disease.

The first evil of scolding is, that it *does no good*, and is therefore a waste of time and strength; the second evil is, that it often *does harm* by irritating the conscience; the third, that it does harm by hardening the conscience.

Many habitual scolds, domestic, clerical, and philanthropic, would no doubt stop scolding, if they once saw plainly the fact, that it never does any good. They see something wrong; feel indignation; think something should be done about it; do not know what else they can do; and so scold. Then they feel relieved. Their own conscience is satisfied; they have done their duty; they have freed their minds; they have delivered their souls. They say, "I have given him a piece of my mind." Not so, however: they have not done their duty; for they have not taken pains to bring about the right result. In order that the truth shall do any good, it must be spoken in reason and in love. It is only reason and love which can make a man permanently better. Scolding and whipping may prevent the outward manifestation of evil, but cannot reach the source; and, indeed, I think an occasional whipping would do a child less harm than constant scolding, while it would be more efficient in preventing the outbreak of evil.

But scolding does harm by irritating the conscience; and an irritable conscience is a diseased one. The conscience,

like the nerves, ought to be sensitive, but ought not to be irritable. The injury done to the moral character by a wrong action is often best cured by perfect rest. It is like a wound, which heals best by what doctors call the first intention. Before the sinner has repented, scolding hardens him, and drives him farther off: after he has repented, it irritates him, makes him unhappy, weakens his courage, and takes away that peace, without which there can be no energy or progress. Where the general purpose is to do right, people need encouragement more than censure. Aid them by pointing out what is to be done; encourage them by hopeful words: but be careful how you rudely touch the half-healed wound. An old writer on medicine says that the two best physicians are Dr. Dieta and Dr. Quieta, — diet and rest. So, for the diseases of the soul, Dieta and Quieta are often the best doctors.

And, before people have begun to do right, scolding hardens them. It is a bountiful provision of Nature, that it should be so; for it is better that one should be hardened, and retain his freedom, than be scolded into goodness. Where there is too much light, the pupil of the eye contracts, and admits less. Where there is a continual dropping of reproof, the ear closes, and refuses to hear it. Scolding ministers have a very insensible congregation. So the proportion maintains itself. I have gone into churches, and heard a preacher describe the tortures of the damned, and the vengeance of God, till you could almost hear the crackling of the flames, and see the smoke of the pit! But the people took it quietly; they were quite used to it: they dozed away in their pews. In a severe climate, the epidermis grows thick: so the conscience gets tough under much reproof.

What is the cure for this mischief? It is to combine, with our conscience, regard for the individual, respect for

the human rights of the wrong-doer, — respect for that freedom which is the central power of every soul. The spirit of Jesus is what we need. That makes us humble as well as charitable, — makes us charitable by making us first humble. Those who judge themselves honestly, judge others tenderly.

When the spirit of Jesus comes into a household, and fills the hearts of parents, all rebuke and punishment is administered in a new spirit. We treat the child, not as our child, but as God's child. We feel responsible, not for his good behavior to-day, but for his growth and preparation for eternity. The scourge of the tongue is no longer wielded as the instrument of command; but words of soberness, warmed with heart-love, steeped in prayers, reach the depths of the child's heart, and remain there as seeds of a future harvest.

When the spirit of Jesus enters a Christian church, instead of scolding at heretics, we pray for them; instead of denouncing opponents, we ask their friendship; instead of attacking sinners, we place ourselves by their side, in the consciousness of the same sin. "Thus the gospel conquers," says old Lactantius, "not by fighting, but by dying; not by bitterness, but by prayers; not by sharp words, but by candid hearing."

When I hear Christians sharply rebuking the sins of others; when I catch the tones, harsh and hard, of this inhuman conscientiousness, — there rises before me a picture. I see one of unstained purity, whose life had grown up spotless as the depths of summer skies, standing in the midst of a group gathered together to do stern justice on a criminal. Covered with shame, she stood before him. In an hour of weakness or passion, she had fallen. Her inward torture was worse than the outward shame; the outward shame worse than the terrible punishment which these hard

men, with stones in their hands, stood ready to inflict. So she stands before the judge; and she, in her penitence, — she, the sinner, — was nearer to his purity than her hard accusers. He did not look at them, but said a few words which went below their outward conduct, — went into the depths of their hearts, and appealed to their deepest self-knowledge. “Let him that is without sin cast the first stone.” That looking-away from them — not challenging an answer, not watching their confusion, letting his words work, leaving them to condemn themselves, not rebuking the rebukers — showed his commanding knowledge of the human soul. He wrote upon the ground; and when he had finished writing, and looked up, they were gone.

And when I hear men, armed cap-à-pie in a panoply of Orthodoxy, charging furiously against unarmed heretics; rebuking unbelievers and doubters, and making their doubts appear quite ridiculous; bringing all the artillery of logic to bear against the sceptic, as though a man could have truth shot into him from the mouth of a cannon; covering with indignation and ridicule those who cannot believe this fact or that truth, — I think of another scene. I think of one of Christ’s chosen Twelve, who, after all he had seen and heard of his Master’s power, found it impossible to believe in what eye-witnesses had told him of his resurrection. But he was faithful to his own heart, conscience, and convictions, if unable to climb high into the region of supernatural facts and laws. If it was wrong for him not to believe, he knew that it would be worse to say that he believed, when he did not. This saying that one believes; this outward acquiescence, without inward conviction; this inward lie, outwardly gilded so as to resemble truth, — he was too honest to utter it. Yet this is what almost every church demands; this is the Orthodoxy it enforces, — not right belief, but right words. And, now, what does Christ say to this poor materialist? What re-

buke does he administer to the unbelieving apostle, who insists on having the evidence of his senses before he can believe? He gives him that evidence. He comes into the circle of the Twelve, and turns from the spiritual John, from the devoted Peter, to the one who believed the least of all, and gave him the evidence that he asked for. "Reach hither thy finger, and feel my hand; feel where the spear entered my side; feel the print of the nails; and believe." He did not scold the heretic, but helped him. Go, thou Orthodox champion, and do likewise. And thou who findest it hard to believe in immortality, in miracles, in God, in a higher nature, feel that thou also hast a representative in the circle of the apostles. If the Catholic has Peter, and the mystic has John, and the practical Christian has James, the Rationalist and Naturalist have at least Thomas Didymus, and can say, "Holy Thomas, pray for us!" They may remember, that this very Thomas, doubter and sceptic as he was, was the one who was ready to go and die with his Master. Then said Thomas, "Let us also go and die with him."

Oh the sweetness of sweet words! Oh the beauty of truth spoken in love! Happy the family where rising irritation is always calmed by the soft, tender voice, which comes like balm to the wounded spirit! Happy the church where the minister is not so much a son of thunder as a son of consolation; whose words attract souls, allure hearts to God; and who does not drive but draw men by the powerful magnetism of his own convictions, conduct, and life! Happy the community where scolding politicians, editors, and orators are unknown; where a genial spirit flows through all classes, sects, and parties; where difference is not discord, and fraternity unites hands and hearts in mutual help!—

"Peaceful state, where old religion, like a silver-circling band,
Clasped alike round good and evil, holds in one accord the land."

Happy the soul which loves and blesses with its prayer
of love! not hard, sharp, angular, New-Englandish, in its
love, but like the soul described in these lines:—

“Breathe thoughts of pity o’er a brother’s fall;
But dwell not with stern anger on his fault.
The grace of God alone holds thee,—holds all:
Were that withdrawn, thou, too, wouldst swerve and halt.

Rebuke the sin, and yet in love rebuke;
Feel as one member in another’s pain;
Win back the soul that his fair path forsook;
And mighty and eternal is thy gain.”

THE REAL LEAVEN OF OUR NATION.

A SERMON BY REV. EDWARD E. HALE.

1 COR. v. 6: “A little leaven leaveneth the whole lump.”

[This sermon was preached by Mr. Hale to his congregation, in behalf of the American Unitarian Association; and was eminently successful. It is one of the frankest and most earnest arguments in behalf of Liberal Christianity which we have had.]

THE end of the present war must be the civilization of the Southern States. It will not really end until that civilization is secured. No compromises or armistices can hold together long two peoples who differ as widely as we differ from a people resolved to live in the semi-civilization of the crudest agriculture, of vassal slavery, and that social order which belongs to them.

We are to introduce into the South and South-west new men, new life, and a higher civilization. We are to introduce a new leaven there, in place of the sour and bitter ferment which has disordered, first that people, and then

the whole land. Let us consider the character of that leaven, or the essential principle of American civilization.

The answer is immediate. It comes with all the certainty of commonplace or of cant. When the pulpit puts such a question, you know what the pulpit means to answer. There is not a child in the Sunday school, so young but he would answer it, with the approved, expected, and stereotyped answer. "The leaven of the new civilization," he would say, "must be religion." The press, however thoughtless and ignorant, would say, "Religion." Congress, however careless and indifferent, would say, "Religion." Not an intriguer upon stump or platform, seeking a salary for himself in the new civilization, but would say, "Religion."—"The church and schoolhouse must go together."—"The work of the Pilgrims must be renewed." These, and a score of such phrases, would start out spontaneous, as the answer to the question, "What is the real leaven of American civilization?"

But it is the misfortune of cant and commonplace, that just in proportion as their cries are unanimous and spontaneous do they come to mean nothing at all. Is this religion, which is to be the leaven of American civilization, to take hold of men as the Pilgrims' religion took hold of Winslow and Carver? Is it to interpret duty in every new responsibility, as, with them, "Thus saith the Lord" decided their relations with red man of the forest, with black man from Guinea, or white man bringing ecclesiastical commission from Canterbury? Or is it to be a graceful religion, and an elegant religion, and a gentlemanly and lady-like religion; a religion of soft sabbath-bells, which does not obtrude itself on week-days; a religion of opinions written down and sealed, which does not ask for inquiry; a religion of ceremonies and poetry,

which rouses a little the feelings, but does not subsoil in the regions of conscience and of duty? Is our new civilization really and fairly to be leavened by the spirit of complete allegiance to the present will of God? Unless the leaven be of a purer kind of religion than has been at work till now, the bread which is leavened will be no sweeter than that which has been made till now. The religion which has thus far had almost the complete control of the Southern States has resulted in the perjury of their high officers of State, who have, to a man, broken the oaths which they had taken. It has resulted in the perjury of many of the high officers of the Church, who, without an apology, broke the oaths which bound them to the American Episcopacy; it has resulted in the initiation of war, at a moment when their antagonists were eager — only too eager, as God knows — for peace; it has resulted in the constant dissemination of falsehood, in order to inspirit the people to the conduct of that war; and, through eighty years, it has not wrought out the slightest improvement, in one detail, of the tenure by which they held and worked their slaves. If the religion of the future is to do nothing better for Southern civilization than that religion of the past, it would be well if we could be spared the insult of the superficial salvo which offers religion as a cure-all for our evils.

I charge the demoralization of the Southern country, and its indifference to a higher civilization, to the religion it has pretended to embrace. It is due to the readiness with which it has assented to the formulas of a creed-bound, dogmatic, sacrificial religion. I know that it may be urged that all this is effect, and not cause; that the mechanical character of the religion was demanded by the condition of the civilization. I will grant that the two re-act upon each other. Cause produces effect; and effect, in turn, be-

comes re-acting cause. But it is a fundamental truth in the great discussion of the future, that there will be no substantial improvement in any civilization until there is a substantial improvement in the underlying religion. For as the problem of the future is, "What are we going to do with our subjugated States? — what will we do with the sullen children who raised an impious hand one day against their mother?" — the answer is, "We will civilize them." Of that answer, the substantial part is, that, by some means in the storehouse of God's blessing, they are to be lifted to a higher grade in their religion.

I might safely rest this statement on the fact, that since the literature of this nation was born, now nearly a century, there has not been published by any Southern theologian a volume of theology, in any department, which has made the slightest ripple on the thought of the world. There is not a volume of sermons even,—I doubt if there is a single tract,—on any of the subjects connecting directly or indirectly with the Christian religion, which has so far worked its way along in the esteem of the Church, as to be recognized in its treasury of argument or of edification. But I will not sustain my position by a reference like this to books alone.

The religious system which, under the forms of the Baptist Church, the Methodist, the Episcopalian, and the Presbyterian, has been the only system current in these States, is powerless to lift them to a higher civilization. It tends directly to maintain them, and it is, in a large measure, responsible for maintaining them, in the system of civilization in which they stand.

I know this is a very serious charge. It is a charge, however, which will maintain itself in argument and in history. We know the counter fact, that in all the North, as the method by which he gave it life for his vast de-

signs, God introduced the germs of the Liberal theology at the very moment when he called the nation into being. Those germs were the little leaven, it is true. They have not, alas! leavened yet the whole lump: if they had, we should not have to-day's disunion to deplore. So far as that Liberal theology has advanced, and that with no baby stride, from the points of its planting, this land has had life more abundantly, — sufficient even for the great designs which the Almighty had for America. There has been life enough for republican government, for the settlement of the wilderness, for universal suffrage, for general education, for constant advance in social order; but, where the Liberal theology stopped, these stopped. Where there was no Liberal Christianity, there was and could be no real republican government, no manly subjugation of the wilderness, no wish for general education, no approach to universal suffrage. There could be no advance from the existing social institutions, but rather inevitable decline. These consequences were inherent in the Orthodox religious system.

For, first, in its very essence, in its very claim of Orthodoxy, that system repudiates and dreads inquiry. Inquiry is bound by it to end in certain definite conclusions already laid down and sworn to. Thus, if I am an Episcopalian clergyman, and inquire, I am bound to come out at the Thirty-nine Articles, which I have sworn that I believe before I begin. If I am a Methodist minister, and inquire, I am bound to come out at the twenty articles spared by Wesley from that creed. If I am a Presbyterian or Baptist minister, and inquire, I am bound to come out at the five points of Calvinism, which I have declared I believed before I began. And, of this position, the practical result is, that in those bodies the Christian is most prized, clergyman or layman, who waives inquiry;

who holds, as they say, by the good old landmarks ; who is satisfied with things as they are.

Such men are the safe men. They are the sound men. Why should they not be indeed ? The system is virtually forced to maintain that all human reason is a delusion. In the false conflict which it asserts between faith and reason, it is forced to pretend that human inquiry leads only to vanity and error ; else the name "Orthodoxy," and its implication, that "we have already attained, and are already perfect," must be thrown away.

If the old way is necessarily best in theology, it is a thing, of course, that it is necessarily best in morals ; for theology involves every thing. The social institutions you would improve rest on the theology which you maintain. If I am trained to let alone the creed, I am trained by the same process to let alone the social order, which is so absolutely connected with the creed. And so Southern statesmen, Mr. Calhoun and Mr. Davis, have been perfectly consistent in the deferential support they have given to the conservative sects in religion ; in separating themselves from the Northern Methodists, — a body of men all alive with the spirit of inquiry ; in frowning on all new schools of Presbyterianism ; in keeping out absolutely Unitarians and Universalists ; and in cultivating to the utmost the conservatism of Episcopacy and of the Baptist communion. The Episcopal Liturgy has kept that denomination in America on the side of a Liberal theology ; and its prelates and preachers, in all but the Southern States, have often won honor by their voices in favor of such a theology and the rights of man. But the pressure on them in those States is such, that they have never uttered one word loud enough to be heard in the world outside their borders. The men who are sworn not to inquire regarding God's relations with man will be most certain to pass by, unex-

amined, men's relations with each other. An unchanging theology has cursed the South with unchanging institutions.

Secondly, The Orthodox system is based on the native and total depravity of men. Now, it seems a truism to say, that, if this doctrine is true, democratic government is all wrong. If all men are born under subjugation to Satan, so that even the prayer of the unregenerate is sin, and if only a handful of men are ever elected by Grace Divine from this total depravity, the destinies of men ought not to be trusted to the will of the majority, to the devilish results of their universal suffrage. "The sober second thought of the people is always right," said a New-Haven theologian to me. "How is that possible," I replied, "if all the people were born in sin and conceived in iniquity, and only a few have been rescued by the narrow gate since then?" There is no possible affirmative to this question. If the theological doctrine is true, democratic government must be given up, and universal suffrage set on one side. The world, to be rightly governed, must be left to some one who is elect, — to the Pope, or to some college of cardinals; or to some queen, of whose conversion from her native depravity you have made sure. Let it be governed by anybody who can show any evidence that he is redeemed from the deluge of original sin, rather than give it over to the certainty that it will go to eternal ruin under the direction of a mob, who, in their essential constitution, hate God, and seek after evil.

The distrust of the people, whether by Pharisees or by political aristocrats, is therefore invariably allied to the belief in their natural depravity. Now, it pleased God to make this nation a republic out of States, all of which should have been republican. For that purpose, he introduced into the spirit of its religion the certainty that all

men are his children, and that all, if they will, may partake of the divine nature. The divines who doubted this dreaded the extension of the suffrage. The politicians, of whom Jefferson was chief, who believed it, insisted on universal suffrage; and the great mass of the laity rejected the scholastic theory of their own depravity, because, in their own hearts, they knew it was not true. Because they were not theologians, they insisted on that universal vote, which is a part now of all the Northern constitutions. But a doctrine so convenient is not sacrificed so readily in States where at least half the people are to have no vote at all. There is, indeed, every thing to make one wish to believe the doctrine, if he is in the ruling class. If I am holding four million men without political rights, it is a sad comfort to feel that the great majority of them forfeited all rights when Adam ate the apple. Or at least, if I believe, as a part of my creed, that they have forfeited all moral rights, that they are born depraved, and that totally, I shall be less eager to lift them up to a suffrage and control for which the very God of heaven has left them wholly unprepared.

The Southern States, under such influences, have never become republics. They have been, as they are, oligarchies, governed by a class. First, they have kept the day-laborers slaves, untaught, without right to choose home or master, with still less right to choose governor or lawgiver. Second, they have left the poorer whites untaught, and therefore with no power; and have, as far as possible, connected the suffrage with the possession of property. Third, they have, in all their arrangements, declined submitting, even to the suffrage they created, the acts of the government which they have formed.

All such arrangements, however foreign to a democratic republic, are entirely consistent with the theory of total and

universal depravity of men. That theory, where it is left unmolested, tends steadily to the establishment of oligarchy or monarchy.

I do not claim that you can, in all cases, detect, by an analysis, the processes which I have described; but I do claim, that, while there is no nation in the world where the forms of religion are more respected than in the South, there is none where it has as little effect upon life. I never was anywhere where the same courtesy was bestowed on the officers of religion. But, in the same moment, I could not but see, that Christianity had done nothing to educate the people; nothing to check gambling, duelling, and intemperance, which were received social institutions; nothing to break down caste or class; nothing to ameliorate human slavery. This indifference of a people to the practice of its religion, is the sure result, though unobserved, perhaps, of the failures of its theology.

These facts will illustrate the folly and fallacy of that commonplace of the last century, which said, "It matters not what a man's religion is, so he only believes it, and lives up to it." The truth is, that it matters a great deal for a man, and for his neighbors, when he believes in a bad religion, and lives up to it. I might as well say, "It matters not what the leaven is which I put into the loaf," or it matters not if there is no leaven at all. If the leaven is sour, the loaf will be sour. If there is no leaven, there will be no loaf, except a certain hard bread, fit only for some hurried march, when I can get no better, — wholly unfit for the purposes of constant, healthy life. It is a very bad thing for people to believe in a religion which prejudices them against improvement or reform. It is a very bad thing for men to live by a religion which persuades them that they, or the larger part of their neighbors, are, of eternal necessity, living dead in sin.

I appeal to you, to-day, in behalf of the great missionary association which was formed, a generation ago, to unseat all these heresies from their thrones. It is the call whose object underlies every other appeal which it has been my duty to present to you. I am perfectly confident in saying, that if, for thirty years past, this great Unitarian missionary association had been fitly strengthened for its work, — if it had, for instance, a quarter of a million every year, as it might have had, to expend for the religious civilization of the South and West, — the calamity of to-day would never have lighted upon this country.

I can, it is true, almost see the incredulity with which that statement would be received in some places. I have not been twenty years in my profession, without knowing that men of politics, and men of business, alike, are apt to think that missionaries and good books and pulpits are all on the outside of social order, and that it is currents of trade and political elections which decide the social destinies of men. None the less am I satisfied, that if, for thirty years past, the men who believe in God, and in the universal rights of man, and in theological progress, had maintained, at the South and West, two hundred altars, sacred to all those eternal realities, where they did maintain ten, there would have been, all those years, a steady improvement on the black misery which has wrought our woe. There would have been a passion for more light and more out of God's holy word, and a recognition of all men as brethren, which would have made the calamity of to-day impossible. If you do not believe this, let me tell you the history of four of our Unitarian churches planted in the midst of Southern constituencies, and you shall tell me if you do not wish you had fifty times their number.

Three weeks ago this day, I preached at our Unitarian church in Washington, — a church founded by the zeal of

men of every land, often sustained in its weakness by the good-will of New England. I had the honor to lead the thanksgivings of that church for the restoration of New Orleans. Honor indeed ! because it is the only church, in the capital of this nation, whose members join in offering prayers and thanksgivings to God for his triumphs in sustaining his government and law. Not in the church where the family of the President worship, not in any church where a member of the Cabinet worships, is an honest prayer for the triumph of the Union offered by pastor and congregation united. In the one pulpit where a loyal Episcopalian loyally reads the form of prayer of a loyal bishop, the congregation show their disrespect for their own authorities, and for the authorities of the land, by their irreverent refusal to join him in the petition. Our own church, which, in the darkest hour, was a free church, — which had so trained its members then, that Southern men, of Southern prejudices, said its pulpit should be a free pulpit, to say what the preacher chose, however alien to their sentiment his word might be, — is, at this hour, the one beacon-light, to show, in the capital of this nation, that God is really on the side of liberty and law.

A kindred illustration is in the State of Kentucky. You remember the neutrality of Kentucky. You remember how long her fate and her decision hung in the balance. All that time, however, in the city of Louisville, there was the energy of one of our own cities, ten times multiplied, in cares for the soldiers, in relief of their sickness and their wounds. When, at the end of this neutrality, Fort Henry fell, and Fort Donaldson, Louisville was as ready as Cincinnati to tend the soldier and to heal. Hospitals, surgeons, nurses, and supplies, all were at hand, governed by the skill which, that summer long, had been caring for the camp and its disease. Of this enterprise, the leader and director

was your Unitarian minister, — the man whose feeble church, when it was feeble, you supported; the man whom you sent thither, and who, but for you, would not have been at hand to pray, to work, and to compel that instant and constant care which saved and blessed your arms.

I remember perfectly, how, in my youth, the preaching of that man, and of one of his Western colleagues, moved me, and determined me, as I thought, to give my life also to the gospel in the Mississippi Valley. Providence has overruled my purposes; but none the less grateful am I to the young Eliot, worthy to bear such apostolic name, for the plea that he made to us, twenty years ago, for the handful of Unitarians then in St. Louis. "Give us something," he said, "and see if we do not, in the end, give more to others." How has that promise been maintained? I will scarcely speak of the action of his church; though, years ago, she secured the emancipation of every slave till then held by her members. I will speak only of him, — of the President of the University of the State, of the head of the charities of St. Louis, — the man, I think, whose counsels were most valued in the West, in every matter of philanthropy and social reform. Were you glad or sorry, a year ago, that you had in that critical point, St. Louis, at that critical time, such a man, — Christian of the Christians, honored of all men, the minister of such a church, carrying such an influence, to preach and to proclaim to men, "Union, Union!" and to show that Union was the very voice of God? In that trembling scale of the destinies of Missouri, could you afford to lose the influence of such a man?

And, if I cross the mountains to the other ocean, my lesson is the same. "What," asked some one of the man best informed in Washington, — "what wrought the change which has come over California? What sends

an influence here for freedom and law, from a State whose representatives but just now were brawlers and murderers, their vote wholly abject beneath the ruling power of that day?" — "The change," said the gentleman to whom he spoke, "is the work of one man. It is one young man, who, going up and down that land, lecturing, writing, preaching, ready everywhere and always for God's right, for temperance, for charity, for freedom, and for union, — all involved in the empire of religion, — has saved California from the intriguers, and made her show herself, what she is, child of honest industry, free born. And the name of this young man? Ah! my friends, we wept when he left us. They asked us for our best jewel; and we gave it, with our blessing, but with our tears. But we had a partial compensation, when the veteran general of our armies, reviewing one day the politics of the Union, said, —

"California was kept loyal to this nation by a young clergyman of San Francisco. His name," said Gen. Scott, — "his name is King."

Such are the fruits, my friends, — not ecclesiastical, but social, moral, political, Christian, — which four of your missionary churches have won for you. They ceased long since to be missionary churches: they are all feeding others from their life. Except our martyr-church at Lawrence, the last three are the only churches you have south of the Potomac, the Ohio, and the Missouri. Which of them can you spare? Would God that the liberality of our fathers had planted there fifty times as many!

AN INQUIRY.

DEAR SIR, — Will it come within the scope of the “Journal” to give me some light upon the following question? What is the present state of the controversy between those who accept and those who reject Paley’s argument, from design, of the existence of God? Many years since, I was educated in the Paley theory, and read much upon both sides at that time. I was not able then to see the fallacy in his *principle*, although I could see that it was not carried out as far as it should be. But many of our best scholars reject it entirely, and, I believe, yourself among the rest, as untenable, and even disastrous. Will you be kind enough to state the argument as it now stands, *pro* and *con*.? It is objected to Paley’s theory, that it only proves the existence of the cause of what we *know* as effects which would give us a finite Creator; whereas our sense of God demands an infinite Being. But suppose we regard that “sense of God” itself as an effect; suppose our sense of infinite power, wisdom, goodness, beauty, be regarded as a fact in nature: do not such effects demand an infinite Cause? Is not this very criticism of Paley’s argument a vindication of his *principle*? Is not this feeling, planted in every bosom, operative long before it is comprehended, that God *must be* an infinite Being,—is not that the most wonderful of all instances of design? It bridges many chasms in our logic, and enables the mind to climb the ladder of reasoning, from the mortal to the immortal, from the finite to the infinite. It is the wing on which we fly from feeble premises to sublime conclusions; from the little world of our conception to the infinite realm of reality. Could any thing prove a more tender care, or a more thoughtful design, than this? What is the adapta-

tion of the bird's wing to the air, or the fish's fin to the water, compared with such an adaptation of the aspiring, praying heart of man to the Being in whom it must live and move, and have its being?

It may be said that men believed in the Deity ages before they reasoned about him, and that this intuitive sense of God must, therefore, precede all argument and all inquiry. But it does not appear that Paley would have had any difficulty with this objection. The intuition of the Infinite is indeed sufficient, until its conclusions are denied by the speculative understanding. The world began, as every child begins life, by trusting entirely in intuition. Therein is the wisdom of a little child. But there comes a time, in the development of both the individual and the world, when the understanding finds itself at variance with these intuitions. Hence arises a conflict, which terminates only with the discovery, that the two are opposite sides of the same arch of belief, which, springing from separate foundations, unite in the same keystone of *faith*.

NOTES ON THE ABOVE.

1. Paley has proved, conclusively, what? Simply this: We see, everywhere in nature, *adaptation*. We do not see *design*: we see adaptation. I see that the plant is adapted, by its roots, to the earth; by its leaves, to the air; by its substance, to be the food of animals. I see that animals are adapted, by their bodies, to walk on the earth; by their wings, to fly in the air; by their fins and gills and cold blood, to inhabit the water; by their lungs, to breathe the atmosphere; by their eyes, to see, by means of light. I see, in like manner, earth, air, light, adapted to the capacities of animals and plants. I thus see a manifold, intricate web of adaptations, connecting together the earth, with all its contents, — animal, vegetable, and mineral, — with the

sun and the stars. *Seeing* all this adaptation, my reason, by a necessary and inevitable process, *infers design*. I SEE ADAPTATION, AND INFÈR DESIGN.

2. But design, carried out in action, implies an intelligent creator or creators. Design, carried out for the general good of the creation, implies *a benevolent*, intelligent creator or creators. Design, carried out in a web of existences, all harmonized into a united whole, implies *unity* either of being or of plan. Therefore, by the sight and study of the adaptations of the creation, we are brought, by an inevitable logic, to a belief in one intelligent and benevolent Being who made the worlds, or a council of harmonious beings who made the worlds.

3. This is as far as the argument from design (or, as I should rather call it, from adaptation) will carry us. What is wanting to complete the idea of God? Unity and infinity. Or, as there can be but one infinite Being, what we need, and find wanting in Paley's argument (as our correspondent suggests), is the idea of the Absolute, or unconditioned Being; which is essential to our idea of God.

That this is really wanting, so far as Paley and his argument go, is evident. All the adaptations we see, and all the design we infer, may have resulted from the combined action of several beings, far above men, yet far below the Infinite, acting harmoniously together. If we saw the whole universe, and knew it to be infinite, then we might infer that its Maker and Arranger was infinite. But we only see and know a limited, finite portion of the universe. Our telescopes penetrate far into space; but the few billions of billions of diameters of the earth's orbit which they sweep is nothing, mathematically nothing, to an infinite universe. No inference from finite facts can give us an infinite Cause, *unless the mind itself supplies the idea of the Infinite*.

4. That the mind does itself supply this idea, is certain; and all the reasoning of Mr. Mansell cannot disprove it. Every human being, as soon as he begins to think, finds himself thinking of all existing things as existing in unbounded space, and all passing events as occurring in unbounded time. Space and time are unbounded to us, not in the sense of indefinite only, but in the sense of infinite; that is, we not only do not know their bounds, but we know that they have no bounds. We believe this, just as we believe our own existence, because we cannot help it. It is a law of the reason which compels us to believe that there is not, and cannot be, boundaries to space or to time.

5. The real difficulty, then, is this: Given, on the one hand, by the argument of Paley, the fact of benevolent, harmonious, creative design; and given, on the other hand, by the reason itself, the idea of the Infinite: how are these to be united, so as to have an infinite, creative Designer? This is the real and only difficulty in the whole argument.

This difficulty, however, as our correspondent has so well pointed out, is only an intellectual difficulty, not a practical difficulty. We do, in fact, connect the two ideas. We do, in fact, believe in an infinite Creator. As soon as we perceive adaptation, and are conscious of the Infinite, we unite the two into one conception. The only difficulty is in analyzing the process, and showing how it is done. This we shall not undertake to do at this time. But it seems to us that there is in the soul a sense of an infinite dependence, implying an infinite or absolute support. We lean, not on any finite thing, but on the infinite Being, which supports all finite being. But our own finite Being is free, loving, and intelligent: consequently we have a necessary conception, given in the very sense of dependence,

of an infinite Being, who is infinitely free, loving, and intelligent. This conception is the conception of God given in the soul. Vague at first, it becomes clear and deep, as our own moral and religious life becomes clearer and deeper. What we see of design in nature does not give us this idea of an infinite God, but shows us his character in his works.

THE REMISSION BY BLOOD.

THIS is the title of an excellent sermon by Rev. Cyrus A. Bartol. In it he shows how necessary war may become under certain circumstances. He then goes on to pay affectionate tributes to the members of his own society who have given their blood as a ransom, to be testified in due time, for the sins of the nation.

The doctrine of the sermon, that suffering and death are necessary to expiate sin, and that this suffering may often fall on the innocent, is certainly true; and this truth is fully illustrated in the present war.

The reason why there is no remission without bloodshed is, that sin tends necessarily to strife and war, and that evil principles are not fully seen and known till they lead to bloodshed and death. War is the logical terminus of selfishness. Two selfish nations will at last fight when their selfish interests clash; two selfish halves of the same nation will at last fight when their interests clash. The interest of freedom and that of slavery are hostile: freedom, therefore, will at last fight with slavery, and slavery with freedom. The only thing that could have prevented

this war, would have been to have made smaller sacrifices sooner; to have given up some of our profits on Southern trade, by resisting Southern aggression; to have been firm and conscientious in opposing the progress of this great evil before it became so mighty.

It is evident to all, that we are now expiating some great national sin. What is it? There are two theories on this subject. One theory is that expressed by the orator of the city of Boston on the Fourth of July. This theory may be thus stated: The sin which has brought all these woes upon us is that of humanity. We have been too humane and philanthropic. We have thought too much of the rights of others. We have tried too much to love our neighbor as ourselves. We have cared too much for the black man; have had too strong an admiration and love for him; have done too much for him. We have deplored his slavery, and have talked about setting him free. We have held a few antislavery meetings; and the majority of the nation have elected a President opposed to having any further extension of this institution. The City Government of Boston, with its orator and chaplain, eighteen hundred and sixty-two years after the birth of him who came to break every yoke and let the oppressed go free; and eighty-six years after the great Declaration of Independence, which proclaimed to the admiring world that it was a self-evident truth that all were equal, — seems to hold this view. It celebrated that Declaration by denying some of its principles. It honored the fathers by renouncing their ideas. It seemed to think that God has begun to punish us because we have begun to do right; and that this awful war has come upon us because we have resisted tyranny a very little, said a few feeble words against a giant wrong, and, in a very careful and conservative way, have begun to walk in the direction of Christianity and of the Declaration of Independence.

That is one theory.

There is another and an opposite one.

The opposite theory is, that a republic cannot be founded at the same time on freedom and slavery; that the two are incompatible; and that one or the other must go down. Those who hold this view think that this war is the natural and legitimate result of having in one State two hostile and contradictory elements. They see that the Rebellion is a Rebellion of slaveholders, and proslavery men in the interests of slavery; that slavery is rebellion, and rebellion is slavery; that these are two words for the same thing; and that to try to strike rebellion without hurting slavery, is like trying to strike Napoleon without hurting Bonaparte.

They see, as they think, that God is in this war; that he is taking part, as of old, with the oppressed against their oppressors, with the enslaved against their enslavers. As he had led three millions of slaves out of Egyptian bondage, so they see him to-day leading four millions of slaves out of American bondage. They feel, therefore, that, until this war is made openly and avowedly a war of principle, God has no attributes which would lead him to take our side rather than the other; that, as long as the North is no more fighting for freedom than the South, God is as much on its side as on ours, and that we may expect defeat and disaster. They feel that all this evil, these woes and sufferings, are the bloody expiation of past and present infidelity and sin. They say that we are very guilty concerning our brother; and they cannot hope for the sympathy of patriots and friends of liberty anywhere, or be safe against the intervention of foreign governments, until we place ourselves in the right on this great question. This theory, however, is, not that the war is, or ought to be, a war for abolition, but that, in fighting for the

Union, we cannot fight effectually or successfully until we declare that we know no such thing as slavery or a slave. They say we shall never succeed in this war until we declare that we shall receive as firm and loyal men *all* who come to fight for the Union, and that we shall recognize no such thing as slavery wherever the stars and stripes flow. Where our armies move, there freedom must move. We cannot serve two masters any longer. We cannot use half an army to fight the slaveholders, and the other half to hold their slaves in bondage for them.

This last theory seems to us the truest. We do not know how long it will be before the Government, the armies, and the people, take this position; but, until they do take it, we foresee nothing but disaster on disaster, woe on woe.

SOUL AND BODY.

THERE are two manifestations of Christianity,—the visible and the invisible manifestation. Invisible Christianity is a leaven hid in three measures of meal till the whole is leavened: visible Christianity is the mustard-seed, the least of all seeds, which, when it is grown, becomes a tree, in which the birds of the air build their nests. Or, again, Christianity is a spirit and an institution. It is a spirit of power, love, and a sound mind. But it is also an institution, an organization, a body corporate; or, as we are accustomed to say, a church.

Christianity thus consists of two parts,—a soul and a body. These two should be united. They need each other. The soul needs the body as its instrument; and the body without the soul is dead, and can neither act nor

grow. Churches differ from each other in the matter of life : some have more, some less. All, it may be presumed, have a little. But Christ has come, not only that we may have life, but that we may have it more abundantly.

But Christianity as a spirit never exactly coincides with Christianity as a body. There is a good deal of the spirit of Christianity outside of the Church, and a good deal of the Church uninformed by the Spirit. The spirit of Jesus, unorganized in any institution, breathes, like the wind, where it will. A locomotive can only run on a track ; a carriage, only on a road. But the wind flows, unconfined by any channel. There is no track laid in the sky for the north wind to run upon. So the subtle spirit of the gospel sweeps through the churches, into streets and alleys ; dwells in the souls of heretics, in the hearts of misbelievers ; prompts to some generosity, to some integrity, those whose feet never enter the house of God. It is a great comfort that it is so. Still, we desire organized Christianity as well as unorganized Christianity ; and in organized Christianity, as in individual existence, we want a sound mind in a sound body.

We may assume that it is the object of all true religion to produce a moral influence on the human soul. This is the aim of every system of Christianity. They differ in the means which they employ, rather than in the end which they propose. The great ecclesiastical systems—viz., the Greek Church, the Church of Rome, and the Church of England—attempt it by means of church discipline. Their plan is to work from without in. By the steady, constant pressure of a system of ceremonies which apply religion to every part of life, they endeavor gradually to form the character, and make it what it ought to be.

Nearly all Protestant churches adopt a different method. The formation of Christian character is still the aim ; but

the means are different. The means are to apply truths to the mind, not ceremonies to the conduct. They begin with conviction, not action. They work from within out, and not the other way.

The chief practical difference between Catholic and Protestant modes of action may perhaps lie here. But may not the time come when both shall be united, and the religious life move in both directions, — from the body to the soul, and from the soul to the body?

THE HOLY FALSEHOOD.

LATELY, in the "New-York Independent," we were rather surprised to meet, in the children's department, the Legend of St. Elizabeth and the Roses, presented, without note or comment, for the edification of the youthful or senile readers. This mediæval story relates, as most of us know, how this dear lady loved the poor, and gave away such quantities of provision to the beggars, that, at last, her husband objected. This husband, by name Count Davis the Good, thought his wife went too far, and ordered her to give no more. To obey her husband was a Catholic duty; to give to the poor, a Catholic act of merit: which should have the *pas*? which should have the right of way? Merit before duty was the good lady's choice; or, to put it more favorably, humanity and benevolence before obedience. So she took two basketsful of cold meats and the like, and, going with them to feed the hungry, met her husband in midway. At the sight of the good count, the saint grew pale with terror. "Ho, Lisbeth!" said he, (counts in those days always said, "Ho!") "what hast thou hidden in thy mantel?"

"Roses, my lord," said the saintly lady, telling a holy lie, through fear of the good count, her husband; who

immediately proceeded, after the proper fashion, to utter several regulation interjections, such as, "By my troth!" "Gramercy!" and the like. Having thus established his title to be a mediæval knight, he plucked the mantel from the basket, and beheld —

A miracle had been wrought to conceal the holy falsehood! God had changed the meat into roses, in order to preserve the saintly Elizabeth from being scolded by her husband!

Now, such a story was very well in the "ages of faith," which valued almsgiving greatly, and truth-telling not at all. But it seems to us that to reproduce it in the "Independent," in these days, is hardly the thing. That God should work a miracle because a kind-hearted lady has disobeyed her husband, and told a lie, has not verisimilitude enough for this age, which is not one of the "ages of faith."

A TRUE CHURCH.

(From a Tract by R. C.)

THE general idea of a true church in our day is, that it is made up of a select body of men and women as nearly perfect as can be in *creed* and conduct. Those who have no creed, if their life is good, are a sort of outer-court worshippers; while the wicked, or those who can give no good account either of creed or conduct, are put entirely outside. There is, however, a better conviction at this time growing down into the heart of the people; namely, that true and good men and women of all creeds, or of none at all, form the true Church, the Church of the living God, the pillar and ground of the truth. The writer had a flash of this truth, when, riding over the prairies of Iowa one sunny morning last June, he came upon great beds of *flowers, growing in a wild, sweet freedom, that he used to*

protect and pet, down in Pennsylvania, in a small garden plat. If there shall come out, in the life, grace, beauty, and sweetness, that is the proof that it is a flower of the garden of God, wherever it grows. The Church will often be as a fence to protect it; ordinances will be as the watering-pot to help it flourish in the dry seasons of the soul: but the intrinsic nature God has given it, with the rain and sunshine of the great spiritual heavens that bend over us all, will mark our place in the book of the divine plaza, grow where we may.

I will go one step further, and inquire, whether the idea of a church does not take in a good deal more than even this. I have a deepening conviction, that all men and women who are not good, but want to be, though the desire at first be ever so selfish, if the good and strong can get hold of their hearts in any way, so as to hold out any hope that they may finally be brought to God and good living, are from that moment members of the true Church; that no church can be true which does not recognize and do this work; and that great forces are being treasured up in most of us by which this work may be done. The Church of Jesus Christ, formed in his own lifetime, was in strict harmony with this general fact. I will note that, and one of the apostolic churches, for instances of how true churches do their work and earn their title. We know something of the history of five out of the twelve original members of the Church of Christ previous to their joining it. Four were fishermen, one a tax-collector. Fishermen and sailors are not famous for piety anywhere; and we have no evidence that these men were better than their class at the start. The publican belonged to a body in that day so notable for extortion, that Cicero tells us, how, one having died in Rome who had never been known to do a piece of knavery, his honesty was deemed so remarkable, that it was mentioned on his tombstone. Of this Matthew, at the time of his call, we only know that he

made a feast, and invited Jesus to meet a number of his own set; and the Pharisees found fault because he sat at meat with publicans and sinners. In his reply, Jesus admits that they *are* sinners, and does not except his new disciple; then teaches that he visits them because they are sinners, as the doctor visits the sick. The veneration of Christendom has invested the career of eleven of the twelve disciples with a worshipful dignity, that cannot be claimed for them, with any fairness, during the visible life of the Master. When we get at the heart of it, there is in them a curious mingling of higher and lower motives. They all come to love the dear friend, when once they come to know him; but they also expect that their devotion to his *cause* is going to pay in the most material fashion. At the very last, the rest all feel indignant when that fond mother comes and asks that her two sons shall have the best places, (how natural!) when Jesus shall be Messiah, the prince. They all cling to the idea, that they will gain riches and power with their religion; the Jewish nation, greatest in all the earth, themselves the greatest Jews. Such were the men in these first years of their public life, not really true-hearted or grace-full; yet all our sense of this imperfection passes away, and we look at them through the glory of their latter days. So it is the old experience of all the great ones who have died in the presence of God: their body, the corruptible in them, is not found unto this day. God has buried it.

READING FOR THE SOLDIERS.

IN the Annual Report, published in the last number of this Journal, our readers were informed of the use made, during the past year, of the Army Fund. From the account of the July meeting of the Executive Committee,

contained in the present number, they have learned what plan has been adopted for disposing of the small balance remaining in the treasury.

Last year, the Association furnished, to the men just entering upon a military life, reading fitted to make them good soldiers, — earnest, true, and brave ; and to give them correct views of the noble struggle in which they were about to engage.

Since that time, many bloody battles have been fought, and disease has been busily at work ; and now thousands of these soldiers are lying, weak and suffering, in the hospitals. They need bodily strength, and relief from physical pain ; and the men and women who are laboring to aid them thus are worthy of all praise : but they need no less to be cheered and comforted in mind.

To meet this want, the Executive Committee propose to provide reading for the soldiers in the hospitals, and to *commence* the work, with the limited means at present in their hands ; though but little can be done, unless more money is placed at their disposal.

The Committee confidently believe there are those both able and willing to help them in the work they have undertaken. Should this meet the eye of any such persons, they will hardly need to be reminded, that all sums, large or small, will be acceptable, and that *promptness* in contributing is greatly to be desired.

One tract, "The Home to the Hospital," by Rev. John F. W. Ware, has already been issued ; and gentlemen who have read it, and are thoroughly qualified to give an opinion, pronounce it admirably adapted to the object for which it was written. That it will prove a blessing to every sick and wounded soldier who is so fortunate as to obtain it, there can be no doubt. Rev. Robert Collyer, of Chicago, has consented to prepare another tract for the same purpose ; and no man is better qualified than he to succeed in such an undertaking.

Whatever he writes, it may be safely predicted, will be abundantly worthy of a wide distribution. It is to be hoped that means will be furnished sufficient to place these two tracts in the hands of every soldier in our hospitals.

Before leaving this subject, it will be well to state, that, while providing thus for the wants of *sick* soldiers, the Committee are not unmindful of those who are now serving in the field, nor of the three hundred thousand recruits soon to join them. They are specially anxious to furnish copies of the "Soldier's Companion" to some of the regiments now forming; and would gladly supply them all both with that book, and with the five tracts published last year. But, to do this, money is needed. Just so far as the means are received will this excellent work be carried on.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 14, 1862. — Present, Messrs. Stebbins, Emerson, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on Publications, to whom were referred, at the last meeting, all matters connected with the Army Fund, reported that they had made arrangements to issue two tracts suitable for the soldiers in the hospitals, to be written by Rev. J. F. W. Ware and Rev. Robert Collyer.

The same Committee also made a report concerning the management of the "Monthly Journal;" and, after some discussion, the following plan, suggested by the present editor, was decided upon: viz., Mr. Clarke to continue to act as editor, and furnish one-half of the matter needed for each number; the remainder to be furnished by the members of the Committee on Publications, each one of whom should be responsible for an equal share of the full *number of pages* required during the year.

This Committee further reported, that they had authorized the Secretary to send a copy of each of the publications of the Association to the American Baptist Historical Society, at Philadelphia, Penn.; the Redwood Library, at Newport, R.I.; and the Liberal Christian Union, at North Chester, Vt.

Some conversation occurred in relation to the income of the Perkins Fund; and the Committee on Aid to Theological Students were instructed to report to the Board, at some future meeting, concerning the best time for making appropriations from this fund.

The Committee on Western Correspondence reported that a reply had been sent to the application of the society at Fond du Lac, Wis., in accordance with the opinion of the Board, as expressed at the last meeting. They also presented some information obtained by them concerning the work commenced by Rev. Fred. Rentzsch, in Chicago, Ill.; and were instructed to write to him that nothing could be done now, but that perhaps some aid would be granted in the fall.

The same Committee presented an application for aid from the society in Trenton, N.Y.; and, in accordance with their recommendation, the sum of seventy-five dollars was appropriated for this object.

The Finance Committee reported in part on the subject referred to them at the last meeting; and their report was accepted.

On motion of Mr. Sawyer, it was voted that the members of the Executive Committee, residing out of Boston, be authorized to draw from the treasury the amount of expenses incurred in attending the meetings of the full Committee or of the Subcommittees.

It was also voted, on motion of the same gentleman, that the Committees on New-England and Western Correspondence, in presenting to the Executive Committee applications for aid, be directed to present the name of

the church or society, the name of the pastor, the number of families worshipping in the church, the average attendance, the amount of annual expenses, together with the names of three prominent persons connected with the church or society.

The Board then adjourned to Monday, Aug. 4.

BOOK NOTICE.

The Golden Hour. By MONCURE D. CONWAY, author of "The Rejected Stone." Impera parendo. Boston: Ticknor & Fields. 1862.

This is the very best word written about the present crisis. The doctrine is the one which is unanimously rejected now by the solid, sensible, practical men of the community; and will be unanimously believed by all the solid, sensible, practical men of the next generation. The book lays the axe at the root of the tree. It ascribes the present Rebellion, not to Jefferson Davis, but to the slave system, of which he is himself the slave. It pities the South, and abhors their evil institution.

When the former book, "The Rejected Stone," was published, a good lady in Worcester County took a half-dollar she had laid aside, and, investing it in a copy, sent it, with her respects, to President Lincoln. After a little while, she received an acknowledgment of the receipt of the book, and a promise to read it. The President, we learn, carried it about in his pocket, reading it as he had opportunity. Perhaps no half-dollar ever did more good. If that lady has another half-dollar laid aside, she had better repeat the experiment with the present book. The President will, at least, enjoy the stories, and will probably repeat them to his visitors. Our honest and sensible Abraham Lincoln likes good stories, and will like this book for their sake, and perhaps, also, for its more valuable contents.

INTELLIGENCE.

Rev. SAMUEL W. M'DANIEL was installed as pastor of the Union Society, in Feltonville, Mass., on Thursday, July 3. The order of services was as follows: Anthem; introductory

prayer, by Rev. T. B. Forbush, of Northborough; reading from Scriptures, by Rev. Jared M. Hurd, of Clinton; hymn; sermon, by Rev. William P. Tilden, of Fitchburg; prayer of installation, by Rev. George W. Stacy, of Milford; charge, by Rev. Eli Fay, of Leominster; right hand of fellowship, by Rev. William C. Tenney, of Marlborough; hymn; address to the society, by Rev. Alonzo Hill, D.D., of Worcester; concluding prayer, by Rev. Henry H. Barber, of Harvard; anthem; benediction, by the pastor.

Rev. JOSEPH F. LOVERING was installed as pastor of the Second Unitarian Society in Portland, Me., on Wednesday, July 2. The order of services was as follows: Voluntary; introductory prayer, by Rev. John T. G. Nichols, of Saco; reading of the Scriptures, by Rev. Joshua A. Swan, of Kennebunk; hymn; sermon, by Rev. William R. Alger, of Boston; prayer of installation, by Rev. D. N. Sheldon, D.D., of Waterville; chant; charge, by Rev. Cyrus A. Bartol, D.D., of Boston; right hand of fellowship, by Rev. Horatio Stebbins, of Portland; hymn; address to the people, by Rev. E. C. Bolles, of Portland; concluding prayer, by Rev. Amos D. Wheeler, D.D., of Brunswick; anthem; benediction, by the pastor.

The Tenth Annual Conference of the Western Unitarian Churches was held at Detroit, Mich., June 19, 20, and 21. The following officers were elected for the ensuing year: President, Rev. G. W. Hosmer, D.D., of Buffalo, N.Y. Vice-Presidents, Judge George Hoadley, of Cincinnati, Ohio; and William H. Metcalf, Esq., of Milwaukee, Wis. Recording Secretary, Rev. S. S. Hunting, of Detroit, Mich. Corresponding Secretary, Rev. Richard Metcalf, of Meadville, Penn. Treasurer, Henry Lee, Esq. Executive Committee, Rev. J. H. Heywood, of Louisville, Ky.; Rev. C. A. Staples, of Milwaukee, Wis.; Rev. Robert Collyer, of Chicago, Ill.; A. Elder, Esq.; and Artemas Carter, Esq.

The Anniversary Exercises of the Meadville Theological School were celebrated on Thursday, June 26. The following gentlemen composed the graduating class: Charles W. Buck, of Boston, Mass.; George L. Chaney, of Salem, Mass.; Jos. Kinney, of Sherman, N.Y.; W. T. Phelan, of Sterling, Mass.; George S. Shaw, of New Bedford, Mass.; A. W. Stevens, of Barre, Mass.; and Thomas Vickers, of Boston, Mass.

The Annual Visitation of the Cambridge Divinity School occurred on Tuesday, July 15. The following gentlemen had parts on that occasion, and composed the graduating class: James De Normandie, Ed. I. Galvin, Fred. M. Holland, John C. Learned, William G. Nowell, George F. Piper, James Sallaway, and Samuel B. Stewart.

Rev. MARTIN W. WILLIS, formerly of Nashua, N.H., has received a call from the society in Quincy, Ill.

Mr. SAMUEL B. STUART, a graduate, the present year, from the Cambridge Divinity School, has received a call from the society in Nashua, N.H.

Mr. GEORGE L. CHANEY, of Salem, a graduate of the Meadville Theological School in the class of this year, has received a call from the Hollis-street Society, Boston.

ACKNOWLEDGMENTS.

| | | | |
|----------|------------------------------------------------------------------------------------|---------|--|
| 1862. | | | |
| June 18. | From a friend, as a contribution for books | \$10.00 | |
| " 24. | " Society in Waltham, as a donation | 40.50 | |
| " 25. | " Society in Groton, for Monthly Journal, additional | 1.00 | |
| " 27. | " Society in Newport, R.I., for Monthly Journals | 45.00 | |
| July 5. | " Society in Dedham, as a donation | 29.00 | |
| " 7. | " Rev. J. F. W. Ware's Society, Cambridgeport, as a donation | 73.06 | |
| " " | " Society in Bridgewater, for Monthly Journals | 25.00 | |
| " 9. | " Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals | 25.00 | |
| " 10. | " Society in New Bedford, as a donation | 200.00 | |
| " 14. | " Rev. Fred. Hinckley's Society, Lowell, for Monthly Journal, additional | 1.00 | |
| " " | " Rev. F. A. Farley, D.D., trustee, as income of Graham Fund | 108.50 | |
| " 17. | " Mount-Pleasant Society, Roxbury, for Monthly Journals, additional | 2.00 | |
| " 18. | " Society in Marlborough, for Monthly Journals | 24.00 | |
| " " | " Society in Lancaster, Mass., for Monthly Journals | \$20.00 | |
| | As a donation | 20.00 | |
| | | 40.00 | |
| " 21. | " Mrs. Lucy Breckinridge, Louisville, Ky., to complete her life-membership | 12.00 | |

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This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

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| Martin W. Willis | Nashua, N.H. |
| Samuel D. Worden | Lowell. |
| William C. Wyman | Brooklyn, N.Y. |
| J. C. Zachos | Cincinnati, O. |

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REV. JAMES FREEMAN CLARKE, Editor.

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1862.

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THE

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VOL. III.]

BOSTON, SEPTEMBER, 1862.

[No. 9.

THE LAW OF INFLUENCE.

AN ESSAY ON THE ESSENTIALS OF CHRISTIANITY.

BY AN ORTHODOX UNITARIAN.

THERE is such a thing as the law of influence. We are all subject to this law. A large part of our wisdom consists in understanding its workings; a large part of our virtue consists in adapting ourselves to its requirements.

Man is a free being; but his freedom does not consist in being independent of outward influence: it rather consists in choosing the *kind* of influence by which he shall be guided. A man, for example, may have the power of choosing between two occupations; but, after he has chosen, his character will be irresistibly determined more or less by the nature of his occupation. A young man may choose to leave the country, and come to the city. He comes to the city, and engages in trade. From morning till night, he is occupied in buying and selling, and in contriving methods by which to buy cheap and sell dear. His character receives necessarily a certain tone from the nature of his occupation. There is the tinge of

trade about him. This may or may not be a bad influence (that depends upon the question whether he was suited to it or not); but it is, in any case, an irresistible influence. A young man finds himself among certain associates: they are idle, careless, ignorant of all honorable aims, without refinement, and without any wish for it. Now, he may have it in his power to choose other associates; but, if not, these companions impress him irresistibly. That which surrounds the mind is the food of the mind. We may refuse to eat it, we may refuse to eat food which is noxious; but, if we eat it, we cannot refuse to be influenced by it. Now, the mind must have food as well as the body; and it will be fed by that which surrounds it. Every man receives and returns influence at every moment, whether he will or not.

A large part of our virtue consists in conforming ourselves to this law of circumstance; by placing ourselves in favorable circumstances. Thus, suppose that I wish to devote an hour every day to the performance of some not very agreeable duty. I may arrange circumstances in such a way that I shall certainly do it, and never neglect it; while, without so arranging them, I should be certain to neglect it to a greater or less degree. I might, for example, find some one else who wished to perform the same disagreeable duty, and make an agreement to meet him at a certain time every day, that we might do it together. I knew a man who wished to study a foreign language an hour every day, and who agreed with a friend to meet him before breakfast every morning; and they accordingly studied in this way several months. It is quite unlikely that either of them could have done it alone.

We have given examples of the power of circumstances; but influence is somewhat different from the power of

circumstances. Influence is positive, creative. The power of circumstances determines whether we shall act out this or that part of our nature; but influence adds to our nature something not before there. Influence is the action of soul upon soul; and it is good or bad according to the nature of the soul which influences.

This is what Jesus means when he says, "Abide in me, and I in you. As the branch *cannot* bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." If we are to be Christians, it is by abiding in Christ; by being under his influence; by having his spirit flow into us, as the life of the vine flows through all its branches. Men may be Christians in name, Christians in opinion, Christians by church-membership, Christians by profession; but they are *not* Christians, if they are not in vital union with Christ. The words which follow are very serious: "If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire." In like manner he says in another place, "Ye are the salt of the earth; but, if the salt has lost his savor, it is henceforth good for nothing but to be cast out, to be trampled under foot of men." He thus states, in plain, sharp language, the utter worthlessness of all apparent Christianity apart from real Christianity.

There is something more than this: the Scripture recognizes everywhere that Antichrist is in the world as well as Christ. These two great influences are in conflict,—Michael and his angels warring against the Dragon and his angels; Light against Darkness; Love against Hatred; the God of heaven against the God of this world. Moreover, the influence of Antichrist is not necessarily gross and sensual. There is a refined worldliness, a civil selfishness, which penetrates all parts of society, and will certainly influence us, will infuse its spirit into us, except we are

protected by being under its antagonistic influence. In this sense it is said, "He that is not with me is against me;" and "No man can serve two masters." Assuming this to be true, the question next comes,—*In what way shall we abide in Christ? In what way shall we receive his influence, receive his benign and generous spirit, moulding us into a like generosity?* Christ is not visibly present: we cannot walk about with him as the disciples did; we cannot talk with him, hear his words, and be influenced by him in the same way that we are by good men around us. In what way shall we abide in him? Now, when this question is put, there are several answers given.

One large class of persons believes that we abide in Christ *sacramentally*; i.e., that we come into communion with Christ through the church and its ordinances, and in no other way. This opinion prevails more extensively than we are apt to suppose. In fact, the largest part of the Christian world—namely, the Roman-Catholic Church, the Greek Church, and the Oriental churches—assert it in so many words. The Roman-Catholic Church says, "Out of the church there is no salvation." According to the Roman-Catholic doctrine, salvation comes to us sacramentally, through the appointed sacraments. Vital connection with Christ begins with baptism, and continues by the use of the other sacraments of the church. But Protestants also have a similar feeling, that there is no union with Christ out of the church. The Orthodox generally assume, that a person who does not attend church, and is in no church-relation, cannot be a Christian. One of the most deadly sins, according to the universal belief of Protestants, is sabbath-breaking; and he who does not go to church is very generally considered to break the sabbath.

Unitarians have laid down and taught principles which are really in opposition to this sacramental view of

Christianity. They say, "The good man is a Christian, and going to church is not a necessary part of goodness." But Unitarians also have a feeling not quite consistent with their principles. They feel that a man is more likely to be a Christian who is in the most intimate relation with the Christian Church. They look with a deeper reverence upon the Lord's Supper than they do upon other means of improvement; and a man who should entirely neglect church-worship, and spend the sabbath as he spends other days, they also would regard as not a Christian.

Now, it seems to me that such a wide and permanent conviction must have a foundation of truth: it must be, in the main, true. It is not likely that the whole church, Catholic and Protestant, should be so firmly persuaded of the importance of the church-relation, if there were nothing in it. They may all of them, no doubt, err in their mode of stating it; but there must be an important fact at the bottom. This fact is, I think, that Christ is nearer to those who believe in him, and love him, than to others; and that, when those who believe in Christ, and love him, come together in organic relations, they constitute literally his body, in which his spirit dwells. Now, according to the law of influence which we have been considering, one who comes into relations with this body, necessarily comes into relations with Christ. He who sedulously keeps away from this body, keeps away so far from Christ. No doubt a man may be in formal and sacramental connection with the outward church, without coming into union with Christ. But that is not because of his outward relation, but because of the absence of the inward condition to make that relation effectual. The fact that a man who is in outward sacramental union with the church may yet be a bad man, shows that this relation

is not enough; that another condition is necessary also. But we see men, conscientious and good, who suffer from not having this additional help of the outward fellowship of Christians. Somehow they want faith, or somehow they want humility, or perhaps charity. Those who have themselves experienced the advantage of communion with Christian brethren, know very well that this is one way of feeling the presence and the influence of Christ.

But, as we have said, it cannot be the only way, nor by itself an adequate way, of union with Christ. It is one of the conditions of that union, but not the only one. The faith, the prayers, the deep convictions, of the Christian Church constitute an open way, leading men to Christ; but we must consent to walk in it. There is an inward sense of need, — a desire for a higher life, — which is the necessary antecedent of union with Christ. Those who are satisfied with themselves, satisfied with this world as it is; who desire nothing better, nothing nobler, — are not capable of belief in Christ. “No man can come to me, except my Father draw him.” “How can ye believe, who receive honor one from another?” “The god of this world has blinded the minds of those who believe not.” Self-satisfaction makes it impossible to come into union with Christ. But, on the other hand, we read, “Blessed are those who hunger and thirst after righteousness; for they shall be filled.” “Come unto me, all ye that labor and are heavy laden.” All those who came to Christ while he was in the world, from a sense of need, — the woman who knelt behind him weeping, the rich man Zaccheus, the thief on the cross, — all, in their humility, found comfort and strength.

We see, therefore, why it is that the church should have insisted so much on the necessity of *conversion, repentance, faith, a new heart*, or whatever name may

have been given to it. Whatever be the *name*, we see this plainly, that, to receive any influence from Christ, there must be an inward preparation of humility and love; that one must really wish for a spiritual life,—must be willing to be purified, cleansed, and saved. The steps of this inward process are three: 1st, A strong desire for holiness, and a sense of need; 2d, A conviction of God's love and mercy to our soul, shown to us by our Saviour; 3d, A determination to accept this mercy, and to live according to it. Thus it is that we are planted and rooted in Christ; but, *to abide in him*, we must continue in this spirit.

One large class in the church contend, that we are united to Christ in vital union by *sacraments*; another, that we are united with him in vital union by *faith and penitence*. Both are right. The life of Christ flows to us through the church; its worship, its prayers, its ordinances, its holiness. The life of Christ flows to us also through our own deep sense of need, and strong faith in God's mighty love. But now there is another party, who come forward, and say, "You cannot be in union with Christ, except by *obedience*. You become Christians, only by doing your duty." And this party quote many texts to that effect. "Ye are my friends, if ye do whatsoever I command you," &c., &c. Now, say they, the sure way to come into vital union with Christ is to obey his law, to learn to love and help our fellow-men, to do as we would be done by, and so forth. How much truth, if any, is there in these statements?

If what we wish is to be made pure and holy, I do not see that it is much to the purpose to tell us that we may become so by being pure and holy. What I wish is to *bring forth fruit*. If I can bring forth fruit, if I can do my duties already, what need have I of Christ? The

text says, "Abide in me, and ye shall bring forth fruit:" it does not say, "Bring forth fruit, and ye shall abide in me." The branch is not told, that if, in its dissevered state, it will bring forth and ripen some fine clusters of grapes, it shall be rewarded by being grafted into the vine. No; but we say to the branch, "If you will be grafted into the vine, you shall bring forth grapes." I am, therefore, decidedly of opinion that *practical obedience* is not a condition, but a result, of Christianity. A person is not a Christian because he is a good man; but he is a good man in consequence of first being a Christian. Jesus does not go about the world looking for good men to bring them together in a church, and make Christians of them. But he goes round, looking for bad men and women, who feel that they are so, and are conscious of it; and brings them into his church, and places them beside him at the marriage-feast, — poor, maimed, halt, blind, as they are; grafts them into him, — fills them with his life: and now these dry sticks become covered with leaves and flowers; and presently the large, dark clusters of fruit hang heavily from their reviving branches.

The great purpose of Christianity is to teach us this lesson, that we need to receive a life higher than our own to accomplish any thing worthily. "Ye are dead, and your life is hid with Christ in God." So speaks the Saviour by his apostle. Place yourselves, weak, timid, sinful, selfish, as ye are, in connection with that electric current of power and creative life which pours into the heart of the human race by Jesus Christ, — place yourself so as to receive his strength, his purity; and in that you shall also suddenly become pure and strong. Believe in this great influence as something real, mighty to save, almighty to redeem. If you are swayed to and fro, as you know you are, by mortal influence, by the generosity or

the manners of other minds like your own ; if you brighten in their light and darken in their shadow, — how much more in that of the Christ, the Son of God, who came to be an illuminator and purifier of all dark and troubled souls !

Abide in him, and let his word abide in you ; and you shall ask what you will, and receive it.

THE HOME TO THE HOSPITAL.

Addressed to the Sick and Wounded of the Army of the Union.

BY JOHN F. W. WARE.*

The Home to the Hospital, Greeting.

FATHERS AND BROTHERS, HUSBANDS AND SONS !

A FEW months ago, you went from us in all the promise and hope of your manhood. The duty which called you was one which we had no right to resist, though it compelled us to part with those in whom is our life. We would not prevent you, but gave you our tears and our blessings. We have followed you faithfully since. In your homes, in our hearts, you are never forgotten. With prayer we dismissed you, with prayer we have followed you ; hoping it might please the Great Father to lead you onward to victory, and then bring you back to us, saved from the peril. We have shared with you privations, exposures, successes, reverses. The blow that has struck you has wounded us also. We feel that the ties which bound us before are strengthened by your absence

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and endurance; and we trust that you feel the old home-love still about you, its invisible presence and influence infolding, upholding you.

Before the work is accomplished, you are withdrawn. The fortune of war has taken you out of the active duties of camp and of field. Sickness has laid its hand on you: the bullet and the sword have found you. Separate alike from comrades and from home, you no longer share in the fatigue of the march, the excitement of the picket, the rough pleasures of the bivouac, or the dangers of battle. The strong limbs which have borne you under hot suns, pelting storms, heavy burdens, refuse now their service; and you, once sufficient to your own wants, must now wait for the ministries of others. The might of the warrior is less than the strength of a child. Only in heart are you strong.

We long to be with you, to show that we love as we speak, and, by such service as only home can bring, to soothe your sorrows and pains. But it cannot be. It is hard, but it is best. Faithful and tender assistants and nurses watch over you; not, indeed, as we would,—not as mother and sister and wife. We bless them for their unselfish devotion, and submit to the necessity that keeps us away. We will be patient, and hope. Do not think we speak idly, when we beg you likewise to submit, be patient, and hope.

One of God's best gifts, sickness, is never welcome to man. It is never easy to bear. Suffering and weariness will come, even where affection and wealth strive to avert them. The nameless ministries of love mitigate but little the raging of fever, the tossing of unrest, the lingering of day and of night. They give us courage and patience; they soothe: but they cannot take away the burden laid on the sufferer, which he only can bear. The angels who ministered to Jesus soothed him and strengthened him;

but they could not take from him the cup the Father had ordained he should drink.

You are not at home. You have not these alleviations. The rough though faithful service of comrades, the kind and gentle care of nurses, lack just that which only home can give; while bare walls and crowded wards and narrow beds,—how unlike they are to the quiet and seclusion of home! Pain and disease come to you in their full sharpness and horror. We know that the soldier dreads the hospital more than the battle; that he fears not its pains, but its scenes and depressions. We know that the wearing pining for home—the malady the surgeon cannot reach, or the nurse assuage—adds tenfold to the anguish from disease or from wound. In all that we have to say, we beg you to feel that we understand this; that our advice and encouragement grow out of this understanding.

To many of you, this is every way a new experience. The fact of sickness itself is new: it is the first break in a rude, vigorous life. You have known other hardships, privations; but nothing like this. The thought of your country's peril nerved you to break away from the ease and occupations of life; the thought of her gratitude, the glory of helping in her redemption, have sustained you in all you have passed through. You have done much and borne much. It will be written on the page of history, and never forgotten. Your names may not be known, but your deeds will shine for ever. Now a harder task is yours,—the patient, manly bearing of the inevitable lot which has struck at your hopes; removed you from active service; and sends you back to us, not heroes, as you and we had dreamed, but feeble, maimed, possibly a burden through life to yourselves, and you may think a burden to us: but the home will never feel that, when her children

come with still loyal hearts, and lay their woes at her feet.

Because you are struck down by the way, do not think your work has not been done. The true patriot enlists to serve his country. It is not for him to decide the manner in which he shall render that service. There are two ways in which every great cause is to be served, two classes of servants to work out the will of God. The great poet has uttered only half the truth when he says, "They also serve who only stand and wait." It must be added, They also serve who live to suffer. No cause is a success until it has been suffered for. So long as the Saviour walked in Judæa and Galilee, uttering great truths, doing kind deeds, his cause did not advance; it was not a success. But when Paul could point to him as "*Christ crucified*," as "the Captain of our salvation, made perfect through suffering," then all religions yielded, and the gospel triumphed. To carry out his purposes, to insure success to the noblest causes, God needs the sufferer as well as the doer.

Nor is it the less noble place God gives the sufferer. Men give their award to deeds, — to heroes, generals, conquerors. But men make great mistakes. In the noise and plaudit which attend feats of arms, which welcome those who come home unscathed, wearing the laurel of victory, you may find no mention; but your service will not be forgotten of God. He appoints you to a great duty. You have done much, and would gladly do more. *He has elected you to help him, to serve your country now, by suffering.* You left us, saying that it was sweet to die for your country. Men have fallen with such words on their lips. Will you, then, hesitate to accept this other mode of suffering for her? It does not dazzle the imagination so to live and suffer, as it does to die. Men love

better to be the hero than the martyr, and they honor the one rather than the other ; but there may be as much real heroism on the cot of the hospital as on the battle-field,—infinitely more in a life of endurance than in the passing pang of what men call a “glorious” death. The catalogue of saints and martyrs outshines that of heroes and soldiers, as the sun outshines a star. If we may place at the head of one, Washington, “the Father of his country ;” at the head of the other stands Jesus, “the Saviour of man.” In one of his letters home, a young private states the whole truth,—“Nothing can be gained without sacrifice. Many brave hearts have ceased to beat in this noble cause. We should be poor patriots, should we be less forward. For *whatever* I am needed, I am ready, and shall be content.”

Let your spirit be such. Be content with the way in which it pleases God that you shall now serve your country’s cause, and accept it as from him. You are not out of service,—you are not useless. It has been sweetly as truly said by one of the tenderest writers of song,—

“Cast as a broken vessel by,
 Thy will I can no longer do;
 Yet, while a daily death I die,
 Thy power I may in weakness show:
 My patience may thy glory raise,
 My speechless woe proclaim thy praise.”

This is not mere poetry. It is truth,—truth hard for us to accept, but nevertheless *truth*. Action, daring, success, are not the only modes of forwarding the good cause. The humble sufferer has his part in the great work,—helps to round and complete the whole. If it be sweet to *die* for one’s country, it is honor and privilege to *suffer* for it. You would not halt at the first: do not shrink from the last.

And it will always be an honor to you to have suffered in this cause, — a thing justly to be proud of, a glory about your manhood and your age. The soldier of other countries holds up his head, “shoulders his crutch,” points to his wounds at the name of Waterloo or Napoleon. All the old fire burns in his veins again. Has any soldier of Europe that to be proud of which you have? Is any veteran of them all scarred in a service holy as yours? He was the hireling of a monarch; the conscript of a restless, unscrupulous warrior. You — not soldiers by trade, not conscript or drafted, in the field only till the evil is past — have thrown aside every thing else, and *voluntarily* given yourselves to the service of liberty, of humanity. Others have endured much, struck strong blows for their own redemption. You fight for the race, to re-establish what your fathers declared; what your fathers not only died for, but suffered for, — to plant anew no “sounding, glittering generality;” but a cardinal, eternal truth, — man’s inalienable right “to life, liberty, and the pursuit of happiness.” Others have struck for their altars and their hearths; you, for the principle without which altars and hearths are in vain. It shall be settled once for all, and now, you have said, that *man* is free! In that cause you are wounded; in that cause you are laid low by disease. Better than medal or ribbon, or cross of honor, the badge you must carry, perhaps to your grave, in your body, — the proof of your fidelity to your country, to your race, to your God.

We address the sick as the wounded. We class you together. We hold you as one, as equally entitled to our gratitude, — equally the servitors of God and home. There has been some injustice toward those who are “*only*” sick. “I wish I were wounded,” said a sick soldier: “then I, too, should get some attention and

sympathy." We have seen the thick crowd about the man who was wounded; while the man *only* sick, faithful in every duty of camp and of battle, sick because he was faithful, was left, like the impotent man of old, to the charity of some chance spirit of mercy. We have thought that a something too much was done for the wounded; that charity and sympathy, not always discreet, had been carried too far in one direction, not far enough in the other. All this has pained us, and we know it must pain those so unfortunate as to be *only* sick. There is neither kindness nor justice nor wisdom in this. Wounds appeal to a certain popular sympathy as disease cannot. Disease is an every-day thing. It has no romance about it. It does not speak as a wound does to the imagination, to the masses. A wound is no special sign of bravery or exposure; nor is the sick man less a brave man because his chance is to be untouched by the battle. There is other hard and wearing and dangerous service beside the fight. We cannot cure the world, and it may be that you will have to submit to this sort of injustice from those who only regard the outside; but be sure that home will never make this distinction. She will pray, she will toil far, she will welcome and watch over, the manhood diseased, just as cheerfully as the manhood crippled. The sick man as the wounded shall have equal honor; and their rest within her embrace shall be equally sweet.

There are intervals in all recovery from sickness; and such will come to you, when the pains of the body are still, when lassitude passes, leaving the mind not merely calm, but disposed to activity. There is then a depth and clearness of moral perception and conviction such as one rarely arrives at in the hurry and pressure and delusions of health. The man is to himself; and life is to him, quite unlike what they have seemed. The shams in him and

about him recede, and in their place stand great realities and duties. Too many suffer these seasons to glide away in delicious, dreamy repose, and so lose one of the greater blessings a divine mercy has attached to the mission of sickness. We ask you to guard against this, not to yield to the fascinations of a luxurious indolence; but rouse yourselves to the duties demanded, and of which you are capable. If there is ever a time that a man will be honest with himself,—when he will probe, and spare not,—it is when, aside from the demands and pretence of the world, the things which have led him and deceived him stand stripped of their power and charm. He is the soldier resting on the field after the fight, calmly and clearly surveying the past, as calmly and clearly getting ready for the future. As no soldier would refuse to profit by such a pause, so should no man. He omits it at his peril. Losing it, he makes eternal loss. The true man will use this opportunity: this privilege God throws in his way, and supplies with incentives and helps, so that, when he goes into active life again,—becomes in it a force once more,—he shall know that he carries with him new power and wisdom and virtue, is every way stronger and wiser and better. God gives man these now and then halting seasons, that he may prepare for new and right action. To lose one is to lose his intended blessing.

Sickness has duties no less than health. They are peculiar, many, definite; small in themselves perhaps, yet, in their aggregate, of vital importance. There are no furloughs in the service of God. None is discharged in that warfare. Duty follows a man, though he be suffering. The sick man, the man plodding through a weary convalescence, is apt to think his unreasonableness, his irritability, quite pardonable. He cannot help them. He expects quick, kind, patient service. He has a right to demand

these. But he forgets that those who wait on him have their rights too. He frets, is peevish, exacting. He does not blame himself for it: others have no right to blame him. The fault is in his condition. This is not so. Make every reasonable deduction for the uncontrollable demands of nerves and weakness and hope deferred: there is a large amount of sick-room irritability which a man can control, if he only remembers, that, though sick, he is still on duty, and, as a man, bound always to control himself. No true man should be willing to throw himself, as a dead weight, utterly upon the sympathy and charity of others. He will not yield to every whim, every impatience, every craving, but curb himself, and spare, as he can, his faithful attendants. The sick man is not only to be ministered unto, but in turn to minister; not weakly to receive, but bravely to give; to show his courage upon a bed as he would in a battle; to keep his sufferings back, rather than thrust them selfishly forward. As he lies there, he is an influence: he may be a blessing. What good a single unselfish spirit may do in a hospital-ward! How he will shame the fractious and discontented! how he will cheer the depressed! and with what brave hope will he renerve the timid and despairing! With what alacrity weary feet will do his bidding! And so, though lying there helpless and suffering, he becomes almoner of the rich treasures of an unselfish heart, a benediction alike to patient and nurse. There shall never be written on human pages the triumphs of the lowly and suffering; but in that book God keeps ever open, and where nothing is omitted, they will all shine, and brighter and brighter unto the perfect day.

Briefly let us point you to three things which we at home think you should specially strive to attain.

And, first, *patience*. Almost it seems as if it were need-

less for us to speak of this, so universal is the witness that comes up from battle-fields, from transports, from hospitals, of the marvellous patience of our dear sufferers. The heroism of the field has been followed by the harder heroism of the hospital. This is not always so. Many a man can fight who cannot bear, — is patient while active, impatient when suffering. The world does not know its true heroes yet; but the home, admiring your deeds, prizes as your crowning glory the heroism of your sufferings. She approves your patience amid the hardships of the field; but she clasps you to her heart for your endurance of sickness and wound.

Still there is something to be said. Patience is not a manly virtue, nor a grace that we covet. It is one of those things we have been quite willing to allow to women. We have made Job a byword. The world sadly needs patient men; and there are sadly impatient men in hospitals. You who were impatient at home will be impatient there. But now something more than our comfort or your self-respect is involved. You need patience as one means of recovery. The man who frets, retards his recovery by fretting. Besides, patience is the only return you can make the faithful men and women who so unweariedly, day and night, watch over you; who have left their homes, and their ease, and their comfort, and are, many of them, without money and without price, giving themselves wholly to you. Duty calls them to you. The same duty calls on you to show your gratitude by the steadfastness of your patience.

But patience is not enough. It is a high virtue; but it needs support. A mere dogged patience, the bracing of the will or the nerves to bear quietly, will not do. The hospital needs *cheerfulness*. It is to the spirit what sunlight is to the room. It does for the inward man what

the light does for the outward. There can be no physical health in a cheerless room, or with a discontented heart.

It is possible for every man to be cheerful, whatever his lot. Cheerfulness is not a thing of outward conditions : it springs from within. It is not merely the grace of a full heart : it is often the charm of a sad one. God *gives* it to some men : but all men may acquire it ; and the thing acquired is always sweeter and stronger than the thing given. That is only half courage which bears up under dangers and hardships. The highest courage lies in cheerful bearing. God loves a cheerful bearer, and comes to him with his great strength and help.

You all desire to get out of the hospital, back to your duties or your homes. Nothing has so much to do with this as cheerfulness. Disease is determined largely by mental conditions. Convalescence is slow and protracted, or pleasant and sure, according as the man keeps himself. Fret beneath the rod, be timid, irresolute, self-seeking, and your burden will be a burden indeed,—heavy, galling, dead ; but “put a cheerful courage on,” and you will find the burden growing easy and light. Even love gets tired of doing, forgets its sympathy, intermits its tenderness, where there is churlish exaction and selfishness.

One word about that highest thing, which indeed embraces all, but which we keep separate, and speak and think of as separate,—*faith*. The man who has a clear, upright, manly Christian faith,—not a mere name, but a living thing in him,—has patience and cheerfulness as all other Christian virtue and grace. Yet these may exist without this ; and so the home says, as her last word to you, Add to these, *faith*. This war has spoken to you as even your Bibles have not before. You cannot have passed these scenes ; you cannot have lain on bloody field, in narrow cot ; you cannot have had these angel ministries

succeed the savage assault of battle, — without feeling all this various experience drawing you more and more into the presence of, into dependence upon, the great Unseen Spirit. If there be no deeper conviction in you, no more earnest purpose of loyal service, no stronger yearning to be sons of God, then indeed are your eyes holden and your hearts hard. By the baptism of blood it was that Jesus became lifted up before all men, — became the world's Redeemer; and the baptism of blood may work alike mightily in you, perfecting what was unworthy, drawing you toward the All-pure, giving you the coveted spirit of adoption. It is only a living, unwavering Christian faith that sustains any man. Do not let these hours slip, do not pass hence to your homes again or back to your duties, without possessing that surely which shall be your sufficient help in the time of all trouble. To the God who has been so plenteous in mercy give the remainder of your strength and your days.

Fathers, husbands, brothers, sons! — some of you will go back to the active scenes and duties of camp and field, to temptations and dangers. This sickness is not unto death or disability. Go to these as new men, — as men profited, purged, by the rich experience of discipline with which it has pleased God to visit you. Go back happier and wiser, leaving the low and the bad behind, and pressing forward, as the apostle did, toward the mark, for the prize. Remember how great a loss it is to lose an opportunity. God has called others — your comrades — suddenly. You he has withdrawn, that you might think, repent, resolve, amend. The opportunity is a privilege. Do not despise it; and when, in other days, in the circle of those you love, you recount the scenes of daring and danger through which you have passed, and take to yourselves honest pride for your faithful discharge of your

duty, and feel their love and respect for what you have done, may there lie in your hearts the better and deeper conviction, that, while the field gave you honor with men, the hospital insured you the "Well done" of God!

Some of you, dear friends, must quit the hospital to come home to us, to realize that your early promise is blighted; that you cannot again take a place in the race with your peers; that life's prizes are not for you. It will be a sad coming for you and for us; for are not our hopes crushed in yours? You were our pride, our confidence, our tower of strength. How little seemed the world's ills, when we had you to lean on and to hope in! But come to us, dearly loved, nothing fearing. The change is sad and terrible. We prayed against it in vain. We accept it; and in the spirit of the English maiden of our fathers' day, whose lover doubted if she would keep her vow to one so bruised and maimed, home says to you, "Come, and, if there be but body enough to keep the soul in, we will receive you gladly as ours, and our lives shall be yours." Do not you come to prey upon the noble unselfishness of home. Remember her suffering in yours. Do not add to the inevitable burden by any ugly spirit, any evil habit, any hard ingratitude; but let the marring of your body and the cutting you away from manly pursuits lift you into that nobler manhood which Christ and Paul have shown us are to be reached through suffering.

Some of you (we speak it gently and reverently) must die; die in your early prime; die when life has so much for you; die. And how shall we live without you? God has terrible teachings for all in this strife; but his teachings are not all dark. "Paternal love o'er all presideth." The form in which the spirit of love chooses to address us we may not understand: we cannot doubt the spirit. Said a young private, as he was leaving home, to one who spoke

of the dangers before him, "If one can only say, **OUR FATHER**, there is no fear." That was the perfect love which cast all fear out. In that faith that young man died,—not on the battle-field, as he would have preferred, but on the cot of the hospital, away from all he loved and longed to see, yet yielding up a loyal heart peacefully, because he could say, "**OUR FATHER.**" That is the great All-in-all; and for such the door of the Father's home stands day and night open. His arms and his welcome await them.

Dear friends of the home! whatever betide you, be cheerful, be patient and trustful. The dark days shall pass. This life has its awards,—the glory and honor that perish; but the rewards of eternity are honor and glory immortal.

OUR TRACTS.

THE very name of "tract" is offensive to a great many people; and not without reason. They have been used offensively, and have been of such a character as to rightly disgust a sound Christian taste. They were thrust under our doors, and into our pockets and seats and bundles, till they became as omnipresent and troublesome as the frogs of Egypt. We hated the system of distribution as heartily as we hated the contents of the "tracts." They were used as small change in the work of proselytism. We believe the offensive methods of distribution are mostly abandoned by all denominations. We never adopted or encouraged them. We had no sympathy with them. We considered them worthy of rebuke, and utterly derogatory to the Christian religion.

If we had gone no further than to cherish such feeling towards these methods than to thus rebuke them, all would have been well; but we have permitted ourselves to become prejudiced against the "tract" itself. We can hardly have patience to hear it spoken of as a means of influence. Here is our mistake. For some purposes, the "tract" is the best means of promoting truth. It is cheap, and therefore can be obtained by all. Its contents are the best results of study; the marrow, the cream, of a whole volume, not infrequently. It does not make the claim to attention by its appearance that an octavo volume does; and yet it often is more effective. Many persons who are repelled from a large volume will take a tract which contains its substance, and read it with pleasure. The real pith of the arguments between the liberal and exclusive denominations can be put into a tract; and thus the "common people" can understand them. Knowledge will not be shut up to the learned, or the so-called learned. Persons who have few books are usually thinkers; and, that they may think to some purpose, they need the aid of some suggestive "tract" to give a right direction to their thought, and furnish material for mental digestion.

The general tracts of the Association may be divided into two classes, Doctrinal and Practical. The Doctrinal tracts fully and thoroughly discuss nearly every question in debate between us and other denominations. They are able. The arguments are scholarly; not clap-trap, to catch the ear, and bias the judgment. They are such as ripe scholars would use to each other; and will bear the test, and are worthy of the confidence, of those who must accept the testimony of others on subjects which they have no time to investigate. We hesitate not to indorse our doctrinal tracts as a whole, as being entirely worthy of the confidence of their readers and the scholarship of the age.

Some of the doctrines discussed possess less interest now than they did some years ago. New questions have come up, and are now demanding attention. We intend that these shall be discussed; and, as soon as they have been sufficiently examined to furnish any satisfactory material for popular instruction or edification, we shall see that the people have it in our tracts or "Journal:" for a tract should not be bog ore, — a bushel of rubbish to a grain of metal, — but the refined, pure product of the furnace.

The other class of tracts, the Practical, are designed to influence the will, not to enlighten the understanding; to move the heart, not to impart knowledge, except so far as knowledge is essential to that effect. We have a large supply of these; and some of them are worth their weight in gold. There are hearts everywhere which would be comforted by them. We fear that our people are not aware of the riches of consolation and counsel which are contained in these tracts. They can be had for the asking: why not ask and receive?

We have printed but very few tracts of late, the "Monthly Journal" having taken their place; of which we shall have a word to say soon. Since this wicked rebellion broke out, we have endeavored to do something to supply the soldiers with reading, and have published six little tracts, each a gem. We have heard from all quarters the best word from them; and the soldiers admire them. We were told, a few days ago, that the men eagerly inquired of tract distributors for the "little white tracts," meaning ours. This was in Kentucky. It would be a useless labor to make extracts from letters which would show how these little witnesses of home sympathy and words of inspiring counsel are received by men in camp and field. We have no machinery like that of the great religious denominations of the country, by which we can

collect funds for the publication and distribution of these excellent tracts for the soldiers; yet we have circulated about sixty thousand, and hope to be able to issue as many more. We have just published "The Home to the Hospital," a most admirable comforter to our sick and wounded soldiers. We ask some of our friends who have money to read that little messenger of love, and then open the purse as their hearts will be opened, and send us funds to print thousands more of them for the poor invalids and sufferers, to whom they will be rich comforters. We need funds sorely for this purpose. We do not ask any one to aid us, however, who does not think the cause and the work worthy. Every means which we can use to guard our soldiers from temptation, and save them from the corruptions of camp-life, ought to be seized and employed. There will be moral debasement enough to fill us with grief, after we have done our best.

We wish to say a word for our "Journal." We feel as keenly as any of our readers can its deficiencies, and are determined to rally once more our forces, and endeavor still again to improve it. We are ambitious to make it a treasury of our *denominational* thought and feeling. We are determined, if possible, to make it a fair exponent of the hour. What is valuable of the latest thought, we intend to put upon its pages. We may fail, as we have heretofore, of attaining our ideal; but we intend to try as earnestly and courageously as if we had not fallen short of our purpose heretofore.

If we had the means of circulating our literature which other denominations have of circulating theirs, we could increase our usefulness a thousand-fold; for we have friends scattered all over the country, could we get at them, who would rejoice in the work of spreading our publications. The people love our opinions, and receive our works

gladly. We will give one of a thousand illustrations of this fact. A friend from Illinois writes thus to a friend in the East : —

“ I had a very pleasant surprise at Camp Butler a few weeks since. I carried, as usual, a variety of books for the soldiers, but reserved a package of the precious tracts you had sent us, until I had an opportunity to exchange a few words concerning them with the post-surgeon. I was with a Presbyterian lady; and, while she was busily talking to a sick soldier, with some inward quaking I said to Dr. R., ‘ Here is a series of little tracts sent to us for distribution, which relate to a faith different from the one prevailing in this region, but one which is very dear to me, — Unitarianism ’ — I expected a look of indifference or scorn, but was delightfully surprised when he exclaimed, ‘ Why, I have been a Unitarian, and nothing but a Unitarian, for many years. I own a set of “ Channing,” and read every thing of his which I can find.’

“ Then calling to him an elderly, gray-haired man, who has served as assistant-doctor and nurse in the general hospital, he said, ‘ He is Unitarian too; and we have had many a long talk together since we have met here.’

“ I cannot express to you how much I enjoyed my short religious conversation with them. Like stolen fruit, it was very sweet. Dr. R. is very glad to have ‘ Inquirers ’ and liberal books to scatter in our hospital and among the prisoners.”

We are aware that “ war-times ” are times of embarrassment, and that many who, a short time ago, abounded, now suffer need; but we ask our friends to consider *our* need also, and determine, in view of all the circumstances, whether we are not doing a work which is well worthy their aid. Any money sent to the Treasurer or Secretary of the Association for the “ Army Fund ” will be at once invested in the best possible manner for the promotion of the moral and religious welfare of our troops in camp and hospital.

THE HOSPITAL AT PORTSMOUTH, R.I.

THOSE who are interested in the operations and management of our military hospitals will find it instructive and profitable to visit the large establishment of this kind which has recently been fixed at Portsmouth, in Rhode Island; and is intended by the Government to be permanent during the war. Access to the grounds is easy by the steamer "Perry," from Providence, which stops at the Portsmouth landing, on the way to and from Newport; or by carriage from Newport, from which town the hospital is only seven miles distant. "Passes" of admission may be obtained from the proper military and civil authorities, — most conveniently from the Mayors of Providence, Newport, or Fall River. All the repulsive features of the management of this hospital, which, in the first weeks of its existence, amazed, irritated, and disgusted every sympathizing visitor, have now disappeared. The sick and wounded are no longer left to lie, without food and without heed, upon the bare ground; but have comfortable beds, sufficient clothing, and suitable food. The delicacies sent from the cities and from the homes of the wealthy are now distributed to those for whom they were intended, and are not sold to the sick by unlicensed hucksters. The present senior surgeon is neither profane nor intemperate, and does not insult the patients whom fortune has given to his charge. The praise of Dr. Carpenter is on the lips of all; and the testimony to his attention, skill, kindness, and disinterestedness, is spontaneous and universal. All agree that the hospital is regenerated since he has been allowed to have charge in it; and many express emphatically the conviction, that they owe their lives to him. No man can go through the wards with Dr. Carpenter, and watch the

countenances of the sick as they greet him, without feeling sure that he is the right man in the right place ; one who will not connive at frauds or tolerate abuses, and whose sympathies are all with the unfortunate.

In the first days of the hospital, there was much complaint that the rebel prisoners had most of the help, while our own sick and wounded were neglected. Gentlemen visiting the ground were surprised to find, upon the bodies of these rebels, articles of clothing which they had sent for Union sufferers, and to receive from these unlawful owners an insolent answer when the mistake was suggested. It was noticed that some well-dressed ladies conspicuously lavished their attentions upon the foes whose wounds and captivity had not in the least mitigated their enmity to the Government, or their determination to fight against loyal men. Some of the stories of these exclusive attentions to rebels were doubtless exaggerated. Jealousy may have magnified acts of common humanity into a show of "secession" sympathy. However that may be, such discrimination among the patients is now quite at an end. All now are treated alike, friend or foe : all are sick men, to be cared for according to their need, without any special indulgence. The hospital is a prison, only so far as the occupants are restrained from leaving it. It is not a prison in the sense that it subjects any to penalties, or takes any account of the former acts or circumstances of the patients. It has the same supervision of the loyal sick as of the rebel, and guards against desertions as much as against escapes. There is no special sentinel set for the barrack where the rebels are. Indeed, this is hardly necessary as a military precaution ; since the number of the prisoners is comparatively small,—not more than thirty in all,—and they are watched by twenty times that number of Union convalescents, who would at once

give the alarm should the prisoners attempt to escape. Most of them are disabled by wounds. Some of them are civil, agreeable, and intelligent men ; and all testify that they have been cared for more kindly than they could have expected, and that they have met with fewer hardships in the hands of their captors than in their own camp-life.

The number of Union patients in the hospital, at the beginning, was about seventeen hundred. Many of these have already been discharged, some to other hospitals, and some to their regiments. But the calamities of the war will continue to re-enforce the hospital, and it is expected to furnish places for at least two thousand patients. The tents in which the patients were placed at first have gradually given way to comfortable barracks of wood, each large enough to receive two hundred patients ; and so situated, that all have free ventilation, and neither interferes with the others. In the buildings where the most severe cases are placed, the beds are arranged in line on either side, with a wide passage-way between, as in the wards of the city hospitals. In the buildings devoted to convalescents who are able to walk and to climb, the beds are arranged in tiers, on the sides and in the centre, as in the cabins of a steamboat. Every thing about the buildings and tents, so far as the eye can judge, is clean, orderly, and comfortable. The sick here have the benefit of the same air, and, to some extent, of the same scenery, that pleasure-seekers, both of North and South, go from their homes to find at this season. In the warm days, the cool breeze from the sea breaks the force of the sun ; and the cold north wind is softened by the hills which hide this retreat. Except for the difficulty of getting good and sufficient water, no better place for a hospital could be found in the Northern States.

Most of those who have been brought to the hospital,

thus far, are from the army of the Potomac. Nearly every Northern State is represented, and every branch of the service, — infantry, artillery, and cavalry. Comparatively few are wounded men, — less than one-tenth of the whole number. Most are suffering from diseases contracted by imprudence, bad air, exposure, hardship, and insufficient food. In some cases, and those the most painful, camp-life has only developed fatal diseases, the seeds of which were before in the system. The scene in this hospital shows what great responsibility rests on the physicians who examine volunteers for the war, and what a fearful wrong may be done by sending into the field men physically unfitted for the soldier's duty. Thousands of lives, which have been lost to no purpose in this war, might have been saved by competency and fidelity in the examining surgeons. This duty of medical examination is, we are compelled to believe, too much slighted even by men who are conscientious in their regular medical practice. No man who has any evident physical infirmity, whether of the lungs or the heart or the limbs, should be allowed, whatever his zeal may be, to become a soldier in our armies. A regiment that is swelled by such recruits is weakened, not strengthened. The sick hold back the well; and the nation is burdened by an army of incapables, who are no better than pensioners upon its bounty from the very day of their enlisting. A surprising number of those who are patients in the Portsmouth Hospital have been in no battle; and would never have been in the ranks, if the surgeons who were appointed to examine them had been skilful or faithful. Not a few have been received, as we have reason to believe, on the certificates of quacks, who are ready to vouch for the soundness of all who pay them liberally.

Another positive impression which a visit to such a

hospital as this gives is that very much of the sickness of the soldiers is owing to neglect and maltreatment on the part of the officers. There are very few sick men in the companies where the captain and the lieutenants are vigilant and sober ; but, where the officers spend their leisure in physical indulgence, the men are apt to be attacked by severe disease. Where there is a drunken commander, there will be fever and jaundice and rheumatism and scurvy in the ranks. The two facts do not seem to have any necessary connection of cause and effect ; yet it is not accident that they should be so frequent and general in their connection. The drunkenness of officers not only destroys that moral sense which best sustains an army, but disables the men physically. And, in our judgment, the governor is entitled to praise, who refuses absolutely to commission for military office any man who is known to be a "drinking" man ; any man, even, who will not discourage the use of ardent spirit among the men of his command. It is a fatal delusion, that bad whiskey can make good soldiers ; but a more fatal delusion, that leaders who poison themselves with bad whiskey will have sound men in their companies. The recruits who join the old regiments, will, if they are wise, take pains to know the habits of the officers, — of sergeants and corporals, as well as of commissioned officers, — before they select the company which they will join. Above all things, let them avoid any regiment whose surgeons are drunkards. More than one instance has been told to us, by generals in command in this war, where the knife of a tipsy operator has rendered deadly the slight hurt of the enemy's bullet. It is a crime to intrust the lives of men to such a person. A profligate chaplain is bad enough, — and there have been such in our army, — but a profligate surgeon is worse ; inasmuch as the harm which he may

do cannot be remedied. Many are sent to die in the hospitals, because they were neglected in the camp, or wrongly treated by physicians who did not know how to take care of themselves.

The large hotel on the hospital ground is used chiefly for the residence and the offices of the attending surgeons and stewards, and as a place of deposit for the articles of necessity and comfort provided by the Sanitary Commission. An exact inventory of all these articles is taken as they are brought in,—of their number, their description, and the place from which they come,—and they are given out by the superintendents to such patients as most need them. No articles sent for gratuitous distribution are sold, and great care is taken to prevent injustice in the delivery. No delicacies are allowed to be given to the sick, except by the advice and order of those who know best what is fit for them. Of course, some will complain that the cakes and jellies and preserves which others receive do not fall to their share: but, in many cases, these would do positive injury; and instances are told, where recovery has been perilled and delayed by injudicious gifts in this kind. Casual lookers-on are not competent to allot these “creature comforts,” more than to administer medicines; which, indeed, these things are, when brought into a hospital. It is an uncourteous breach of privilege for visitors to disturb the harmony and derange the treatment of the wards by giving articles of this kind to those who happen to enlist their sympathy. Even gifts sent to the patients directly from their own homes cannot safely be handed over to those who claim them, except at the discretion of the attending physician; and it is to be presumed that many nice articles, which fail to reach those to whom they are sent, are held back for good sanitary cause, and not embezzled, as friends may suspect.

In a large hospital, what is most needed is abundant means for amusement and recreation. Most of the patients are too feeble to walk about, except at short intervals; and many are confined wholly to their beds. Any pleasant reading which can be left with them is welcomed, and nothing in this kind is prohibited. Magazines, small books, tracts, newspapers,—such comforts as these do more to aid convalescence than cloying or stimulating gifts to the palate. Even solid theological quarterlies are not rejected; and, if soiled pages are a test of faithful use, a recent issue of the “Christian Review” has been well circulated in one of the wards. Visitors, who wish to leave some token of their interest in the men with whom they converse, would do well to take with them a good supply of this light and interesting reading. Bibles they need not carry; since most who care for Bibles have them already. Paper and postage-stamps are also a very acceptable gift; since letter-writing is one of the best recreations of the hospital. A large part of the patients, when asked what they are most in need of, will mention “postage-stamps” as the first thing, and paper as the second. A couple of dollars spent in this commodity will go farther than a bottle of sherry wine, good as that is in some cases. A gift of these articles is easily carried, and will be by all gratefully accepted.

And, even when no gift is carried, visitors to the hospital may do good and leave a pleasant influence by simply conversing with the patients; not passing on in dumb silence, as if they were going through an exhibition or performing a solemn duty, but stopping to tell and learn something with friends that they have come to see. There is nothing more annoying to sick men than to be “shown up” as a spectacle, or to read in the faces which gaze upon them a look merely of curiosity, of wonder, or of pity.

Cheerful words ; questions concerning their home, their former associates, their regiments, their future intentions and hopes ; any thing which can bring the sick to forget for the time that they are invalids, — these make a visit to the hospital good, both to those who go and to those who are there. One who cannot so cheerfully talk with the patients had better stay away : his presence among them will be an embarrassment and a nuisance. Almost as bad as this chilling silence is the formal and pietistic speech which some visitors bring, which seems to a nervous invalid like a death-warrant.

The hospital is not without its religious services. On the Sundays, ministers of the several denominations are invited to preach ; and there is a chaplain at hand to attend to those funeral rites which are required almost daily. Already fifty graves are arranged side by side in the cemetery upon the grounds, rounded and sodded carefully ; each marked by its head-board bearing the name and age and regiment of him whose body rests there. The graves of the rebels are not placed apart, but lie in line with those of the loyal soldiers. By and by, this Portsmouth graveyard will be one of the most interesting in New England, from the wide circle of its associations, and the varied histories which it suggests. Many of the bodies may be hereafter removed by friends ; but it is probable that most will be left in their place, and that the memorial-mark of those removed will still be kept here. In future time, this spot, where the martyrs are buried, may become a place of pilgrimage, as sacred as Bunker Hill and Plymouth Rock, as the hill of Montmartre in Paris, or the Bunhill Fields in London.

ANNIVERSARY EXERCISES AT ANDOVER THEOLOGICAL SEMINARY,

AUG. 7, 1862.

SOME thirty years ago, the writer, then a member of the Divinity School at Cambridge, visited Andover, and attended its anniversary. This year he went again, and listened for about three hours to fifteen exercises of the graduating-class. The number of parts was thirty-three; but all except sixteen were excused from speaking, to save time.

The subjects of the exercises, which were all spoken *memoriter*, without notes,—a much better way than ours at the Cambridge Divinity School,—were as follows:—

1. Exegesis of Rom. v. 12–22.
2. The Woman of Samaria,—an Allegorical Exposition.
3. The Bible as a Text-book.
4. Meaning of *yeveá*, in Matt. xxiv. 34.
5. The Common Laws of Interpretation as applied to the Bible.
6. The Spirit of the Hebrew Prophets.
7. The Calvinistic and Arminian Systems compared.
8. The Supernatural in Theology.
9. The Opposition of Divine Providence to Sin.
10. The Principles of Church Government.
11. The Essential Agreement of all true Christians in Evangelical Doctrine.
12. The Doctrine of Regeneration, as expounded by the Greek Church in the Ceremony of Baptism.
13. Ethics and Theology.
14. What is Rational Theology?
15. The Criticisms on Hamilton's Doctrine of the Infinite.
16. The Spirituality of the Preacher, the Measure of his Usefulness.
17. Influence of the Pulpit on Material Prosperity.

18. Can the Greek and Latin Fathers be classified in Modern Schools of Theology?
19. Influence of Calvinism on Civil Liberty.
20. The Atheistic Tendencies of Deism.
21. The Theology of Swedenborg.
22. The Missionary Spirit, essential to our National Prosperity.
23. Power of Character in Preaching.
24. The Refining Influence of the Pulpit.
25. Homiletic Principles suggested by Shakspeare.
26. Christology of the Church Fathers.
27. St. Ambrose.
28. The Offices of Speech.
29. The Language of Heaven.
30. Early Christian Missions compared with Modern Missions.
31. Duties of the Pulpit to Human Liberty.
32. Dramatic Power in Preaching.
33. Materials of Eloquence in the Christian Theology.

The peculiarity of these exercises, as compared with the exercises thirty years ago, was the entire absence of sectarianism. In all these fifteen exercises, we did not hear, for example, a single word, direct or indirect, against Unitarianism. One might certainly hear more said against Orthodoxy at a Cambridge exhibition than we heard at Andover against Liberal Christianity. Indeed, if one shut his eyes, he might have imagined himself at Cambridge. There was no insisting on Orthodox doctrines, — scarcely any mention of them. We heard nothing about the Trinity, atonement, or depravity. All the parts were conceived and spoken in a broad Christian spirit, denoting a truly catholic culture.

The paper on Swedenborg might perhaps be considered an exception. It was hardly fair to the great Swede and his disciples. It was, however, not meant to be unfair.

The paper in defence of Sir Hamilton's philosophy of the Infinite was perhaps the ablest of any. Mr. Mead, the

writer, is a man of a very logical and acute mind. We do not agree with his conclusions, which seem to us false and dangerous; but we highly approve the ability with which he defended his point.

On the whole, this exhibition was very satisfactory, and indicates great progress in the religious culture of New England. If the Orthodox ministers fifty years ago had held such views as these, and spoke in such a spirit, Unitarianism would not have arisen; for it would not have been needed. But, if it had not arisen, perhaps Andover would not have reached its present state.

UNITARIAN CREEDS.

A CONVERSATION.

Persons. — VISITOR and EDITOR.

Visitor. Why, what is this? A Unitarian creed? I thought that Unitarians did not believe in creeds.

Editor. Yes. This is a Creed, or Confession of Faith, prepared and printed by Mr. Forman, of Alton, Ill.; and I have no doubt it is a very good statement of his opinions, and will be very useful.

Visitor. But I supposed Unitarians rejected creeds.

Editor. We do, and we do not. We make distinctions. There are creeds and creeds.

Visitor. But I am sure that I have read articles in your newspapers and magazines, objecting to all creeds and all articles of faith of whatsoever kind.

Editor. Possibly. But, if so, we were wrong and mistaken. Creeds, in one sense, are bad; in another, not bad at all, but very desirable.

Visitor. Please to explain in what case a creed is good, and when it is bad.

Editor. Willingly. Here is this little tract of Mr. Forman, called "Twenty-nine Articles of Religion, or Brief Statements of Christianity." It is taken from his "Soldier's Manual of Devotion." It is a plain and forcible statement of his opinions concerning God, Revelation, Private Judgment, Jesus Christ, the Holy Spirit, the Atonement, Rewards and Punishments, Human Nature, Regeneration, Moral Freedom, Heaven and Hell, the Future Life, the Resurrection, the Church, Prayer, Forgiveness, Treatment of Enemies, Grace and Works, Human Government, Conscience as related to Human Authority, Human Rights, Personal Liberty, War, and the Duties of Soldiers. Evidently, the reading of such a tract would tend to clear up the minds of others, and set them thinking. It omits all argument, controversy, and processes, and gives only results. I wish it were circulated by hundreds of thousands.

There can be no possible harm in such a statement of belief, and a great deal of good may be done by it.

Visitor. What, then, is the objection to creeds?

Editor. Let us see. It is certainly not wrong, but quite right, to have a belief about God, Christ, duty, immortality. But such a belief is a "creed." *Having* it, there is no harm, but much right, in *uttering* it. Such utterance is a "declaration of faith." If I utter it in the form of articles,—twenty-nine or thirty-nine or forty-nine,—there is no harm in that. If others read it, and agree with it, and say it is their belief also, there is still no harm. If a church publishes its creed, I can see no serious objection to that.

But the harm is likely to begin just at this point. It is likely to limit thought. When a church has once

adopted an expression of opinion, it is likely to make it binding on all its members, present and to be. Then it prevents freedom of inquiry, and progress of insight."

Visitor. Then, if a church could have a new creed every year, it might be better? It should build itself a creed, as the birds build their nests, every spring?

Editor. Yes; and, moreover, it should be distinctly understood that no individual is *bound* to believe as the Church believes. It is merely an expression of the present average opinion of the majority. It has no authority over individuals. It can neither bind nor loose, make a man orthodox or heretic. It has not the power of the keys.

Creeds have tyrannized over the conscience of the Church; have usurped the place of the Bible; have been considered as practically infallible, inspired; have put a stop to all inquiry; have tied up sects in a bigoted and narrow sectarianism; have been the source of bitter polemics; have been the banner of theological warfare, the shibboleth of raging persecution. No wonder we are frightened at the very name of them.

Visitor. Have the Unitarians any other "declarations of faith" among them besides this one of Mr. Forman?

Editor. Yes: many others. Here are the titles of a few of them:—

"Constitution, and Statement of Principles, of the First Congregational Church in Alton, Ill."

"Statement of the Principles and Rules of the Spring-Garden Unitarian Society, in the City of Philadelphia, 1859."

"Declaration of Principles of the First Congregational Church, Norton, Mass., 1858."

"Principles and Regulations of the First Congregational Church in Deerfield, Mass."

"Statement of the Christian Faith, adopted by the First Congregational Church in Petersham, Mass., 1859."

"Articles, Covenant, and Statement of Faith, of the First Unitarian Congregational Society in the City of Nashua, N. H., 1859."

These titles will indicate that there is a tendency in our churches to organize. These forms are for growth in piety and good works; for purposes of union, sympathy, and co-operation; and as a manifestation of the opinions and belief of the churches to those outside.

THE AGED PASTOR'S DEPARTURE.

BY MRS. J. H. HANAFORD.

Suggested by the death of Rev. RALPH SANGER, D.D., who departed "very early on the first day of the week;" and one of whose last utterances was, "Blessed are the pure in heart!"

Up! on the morn of the sabbath,
Up! with the bright sabbath sun,
He went as the lark was springing,
And the holy time begun.
Upward and onward ever
Now shall his freed soul roam,
Where, with the crowned and sinless,
He'll be for aye at home.

Peace in his soul, like a river, —
God's peace, — had for long years flowed :
Now by the White Throne ever
Shall be his quiet abode.
"Blest are the pure in spirit!"
He, with his pale lips, said :
"Purity" long was his mantle;
Glory now circles his head.

Calm on the breast of his Father,
Long, like a child, he reposed ;
Peaceful and blest and triumphant,
Now hath his pilgrimage closed.
Love o'er his slumber is weeping,
Bowing to God's high behest ;
While, 'neath the shades of fair Auburn,
Sweetly his body will rest.

Following his gospel instructions,
Treading the path he hath trod,
Trusting the same mighty Saviour,
Soon, in the presence of God,
Those who now miss him shall greet him,
Ne'er in the future to part ;
Where, 'mid the glory celestial,
Love fills with joy every heart.

BEVERLY, MASS., 1860.

EXTRACTS FROM RECENT SERMONS.

It is in vain that men sneer at the Northern hatred of slavery, and call it a mere prejudice : it is still a fact, and a fact which we cannot get rid of so long as its cause exists. Suppose it is a mere prejudice : it is one which exists among the most educated, moral, and religious portions of the community ; it is one which is increasing every year, and one which there is no means of conquering. Every instinct of the Norman and Saxon nature is averse to the very idea of bondage. And how are we to extract this aversion from our life-blood ? By the increase of knowledge ? With increase of knowledge, our prejudice against an institution which is afraid of knowledge is only strengthened. By the increase of morality ? As our con-

sciences grow more tender, they are the more pained by an institution which may compel the violation of every moral law. By the increase of religion? The religion of Jesus seems to us in eternal conflict with the buying and selling and owning of our fellow-men. By intercourse with the nations of the earth? "The moral sentiment of the whole world is opposed to human slavery." Then, if we, as a people, find that slavery awakens an instinctive hatred, which knowledge and morality and religion, and the genius of all cotemporary civilization, only strengthens and confirms, by what possible means are we ever to be cured of it, so long as slavery exists in our midst? — *Rev. N. A. Staples, Brooklyn, N. Y.*

SLAVERY AND THE UNION.

And so it comes clearly within the line of action, that, given the citizen and all, he has to preserve the State, every meaner thing must be given too. I am sure, friends, you will see how I have tried, as a representative and spokesman for this nation and church, to speak with the humility and modesty that becomes any man in these grave and perilous times. In the year that has almost passed since Manassas, I have had not one word of censure on our Government, so far as I remember; and I need not tell you that I have tried to do many a hard day's work for it, and am ready at any moment to begin and do as much more. When I cannot practise patriotism, I will not preach it. I need not remind you also how I have held my mouth even from good words in behalf of the slave. I have trusted to the hope that you felt with me on that, and have let the cause plead for itself; and no advocate has ever spoken for the black man so eloquently as his own deeds have spoken for him in the last six months. Yet, with all this, if you should ask me for the gravest of

all my fears, — why we have not come unto the kingdom for such a time as this, — I should be compelled to point to the action of our Executive on this saddest of all things.

Only what belongs wholly to the Devil is sacred. Indeed, friends, it is to me a terrible symptom of disease in some vital part, that nothing seems to be held sacred but this most infernal cause of all our agony and danger. We call our sabbaths sacred ; and yet we fight nearly every great battle on a Sunday. We consecrate our churches, and then we turn them into hospitals for the wounded, friend and enemy alike, and let the congregations worship wherever they can find a place, or not at all. We shatter tens of thousands of these noblest of all the temples of God, our bodies, with shot and shell on battle-fields, reaching from Florida to Kansas : in a word, we seem to do whatever we will to desecrate what belongs to God. Sabbaths and churches and men are all destroyed without measure for the commonwealth, and the whole voice of the loyal nation testifies that the cause is worth the cost. We destroy what belongs to God, and never fear ; but we are in terror of touching with the tip of our finger what belongs to the Devil. The most sacred things are destroyed ; the most infernal thing is guarded as if it were the holiest of holies. — *Rev. R. Collyer ; from the Chicago Tribune.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

Aug. 4, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Clarke, Brigham, Barrett, Winkley, Ware, Smith, and Fox.

The Committee on Publications reported that one of the tracts for the hospitals, written by Rev. John F. W. Ware,

had just been issued as No. 6 of the Army Series; also that, to meet a call from the new regiments, another edition of the "Soldier's Companion" would be needed.

In compliance with a request from the Directors of the General Theological Library of Boston, a donation was made of the publications of the Association to that institution.

Some other business was transacted; and the Board then adjourned to Monday, Sept. 15.

BOOKS RECEIVED

Since our last Notice.

Carmina Alterna. A Selection of Psalms for Responsive Service in Protestant Churches. Arranged by O. B. Brown, Organist. With an Introduction by Rev. Edward E. Hale, Minister of the South Congregational Church, Boston. "*Car-men-que Christo dicere invicem soliti.*"—*Pliny to the Emperor Trajan.* Boston: Russell & Patee, 108, Tremont Street. 1862.

This is the form used in Mr. Hale's church, so far as reading and chanting the Psalms are concerned. It seems to us a good arrangement: though we should prefer antiphonal chanting by two choirs; or, better still, by choir and congregation.

Once, in travelling on the *Riviera di Ponente* in Italy, we arrived, one Sunday afternoon, at the little town of Oneglia, on the Mediterranean shore. After dinner we walked about the curious old town, — older than Rome, older than Etruria, — and watched the lovely sunset crimsoning the snowy peaks of the maritime Alps, and turning the violet wave into the sea of molten glass seen by the Apostle John in Patmos. Attracted by music, we entered a church, and found the centre filled by a congregation chanting hymns in response to three priests, who chanted the alternate strain. So, for an hour, the people of the town sang their hymns, and then went home. This custom we met again at Sorrento. Why not introduce it among ourselves in any country town?

Take this book, — “*Carmina Alterna*.” Instead of the afternoon-service during the three months of summer, let an hour, from five to six, be given to congregational singing and chanting. Invite everybody who likes to come and sing. Tell them all to come, — saint and sinner, Orthodox and Universalist, — and sing together for an hour. Let there be a choir of two or three to lead, or a double choir to lead the alternate chant; and let the people respond. A choir of four voices may chant, “Blessed is the man,” &c.; and the congregation, led by half a dozen others, respond, “But his delight is in the law of the Lord,” &c. Try it, friends.

Health: its Friends and Foes. By R. D. MUSSEY, M.D., LL.D.
Boston: Gould & Lincoln, 59, Washington Street, Boston.

A very valuable manual, which ought to be widely disseminated. A copy should be in every school-library and every town-library. It treats of clothing, including the corset, boots and shoes; ventilation, light, sleep, exercise, bathing; the use of alcohol, of tobacco, tea, coffee; treats of apoplexy, dyspepsia, colds, &c.; and advocates vegetable diet.

Parson Brownlow's Book. Sketches of the Rise, Progress, and Decline of Secession; with a Narration of Personal Adventures among the Rebels. By W. G. BROWNLOW, Editor of the “Knoxville Whig.” Philadelphia: George W. Childs, 628 and 630, Chestnut Street. 1862.

All men like courage; and the Parson is one of the bravest of men. His book is rather rambling, and contains matter which might as well have been left out. Yet no one will be sorry for its great success; and we shall be all glad to hear that he is once more at Knoxville, editing his paper again.

New Gymnastics for Men, Women, and Children. With a Translation of Prof. Kloss's Dumb-bell Instructor, and Prof. Schreiber's Panguymnasticon. By DIO LEWIS, M.D., Proprietor of the Essex-street Gymnasium, Boston. With Three Hundred Illustrations. Boston: Ticknor & Fields. 1862.

Dr. Dio Lewis is one of the most able and earnest of teachers, and this work is a development of his system. It is a manual of the gymnastics of health. If one desires athletic gymnastics, it is not here. This book is not to train athletes, but healthy men, women, and children. As such, we commend it to all our readers who desire that their minds may be sound by having sound bodies to live in.

A Narrative of the Campaign of the First Rhode-Island Regiment, in the Spring and Summer of 1861. Illustrated with a Portrait and Map. By AUGUSTUS WOODBURY, Chaplain of the Regiment. Providence: Sidney S. Rider. 1862. (For sale, in Boston, by Little & Brown.)

Our friend Woodbury did good service as a chaplain in the three-months' campaign. In the battle of Bull Run, he acted as aid-de-camp to Gen. Burnside, and as assistant to the surgeons. This book embodies his experience of camp-life and of war. The "portrait" is of Gen. Burnside; the "map," of Bull Run. Woodbury's opinion of Burnside accords with the conviction which is now becoming general, — that he is the best Captain in our service; combining more of enterprise and caution, of inventive genius and persistent purpose, than any other. If the war continues, we shall probably see him at the head of our national army.

INTELLIGENCE.

Rev. LIBERTY BILLINGS, formerly of Quincy, Ill., has been appointed chaplain of the Fourth Regiment of New-Hampshire Volunteers.

Rev. FRED. W. HOLLAND, of Dorchester, has accepted a call from the society in North Cambridge, Mass.

Mr. WALES B. THAYER was ordained as pastor of the society in East Marshfield, Mass., on Wednesday, Aug. 6. The order of services was as follows: Anthem, "The Lord is my strength and my song;" prayer, by Rev. William G. Babcock, of Scituate; selections from the Scriptures, by Rev. Daniel Bowen, of Hingham; hymn, "Sow in the morn thy seed;" sermon, by Rev. James Freeman Clarke, of Boston; consecrating prayer, by Rev. Joseph H. Phipps, of Kingston; charge, by Rev. James Freeman Clarke, in place of Rev. William P. Tilden, of Fitchburg, who was kept away by sickness; motet, "My soul waiteth for the Lord;" right hand of fellowship from the clergy, by Rev. Henry H. Barber, of Harvard, and from the society, by H. S. Bates, Esq.; address to the society, by Rev. Jos. Osgood, of Cohasset; anthem; prayer; benediction, by the pastor.

Mr. THOMAS VICKERS, of Boston, a graduate of the Meadville Theological School in the class of 1862, and Mr. SIDNEY H. MORSE, of Cambridge, were ordained to the work of the Christian ministry, at the Indiana-place Chapel, Boston, on Monday, Aug. 18. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Rev. James Freeman Clarke, of Boston, gave the charge; Rev. M. D. Conway, of Cincinnati, O., the right hand of fellowship; and Rev. John Weiss, of Watertown, read selections from the Scriptures, and offered the ordaining prayer.

Rev. JEFFERSON M. FOX has accepted an invitation to take charge of the society in Trenton, N.Y., for one year.

Rev. DANIEL FOSTER has been appointed chaplain of the Thirty-third Massachusetts Regiment.

Prof. GEO. L. CARY, formerly of Antioch College, has been appointed a professor at the Meadville Theological School.

Rev. E. B. FAIRCHILD, of Sterling, has been appointed chaplain of the Thirty-fourth Massachusetts Regiment.

ACKNOWLEDGMENTS.

| | | | |
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| 1862. | | | |
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OCTOBER, 1862.

[N^o. 10.]

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REV. JAMES FREEMAN CLARKE, EDITOR.

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1862.

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THE OFFICE OF THE TREASURER, CHARLES C. SMITH, Esq., is also at place; and all letters for him, on business connected with the Association should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, 245, WASHINGTON STREET, BOSTON."

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BOSTON, OCTOBER, 1862.

[No. 10.

ESSAYS ON THE TRUTHS AND ERRORS OF
ORTHODOXY.

ESSAY I.

WE propose to give a series of Essays, in successive numbers of the "Journal," upon **ORTHODOXY**, — its Substantial Truths and Formal Errors.

We must begin by a definition. What do we mean by Orthodoxy? what by Substantial Truth? what by Formal Error?

By Orthodoxy we do not mean the opinions held by any particular denomination in New England or elsewhere. We do not mean the opinions of New-England Calvinists or of Southern Presbyterians; not the creed of Andover, of New Haven, or of Princeton: but we mean that great system of belief which gradually took form in the Christian Church, in the course of centuries, as its standard theology. The pivotal points of this system are sin and salvation. In it man appears as a sinner, and Christ as a Saviour. Man is saved by an inward change of heart, resulting in an outward change of life,

and produced by the sight of the two facts of sin and salvation. The sight of his sin and its consequences lead him to repentance; the sight of salvation leads him to faith, hope, and love; and the sight of both results in regeneration, or a new life. This system also asserts the divinity of Christ, the triune nature of God, the divine decrees, the plenary inspiration of Scripture, eternal punishment, and eternal life.

Within the last twenty-five years, a new department of theological literature has arisen in Germany, which treats of the history of doctrines. The object of these works is to trace the doctrinal opinions held in the Church in all ages. By the study of these works, two facts are apparent,—first, that the same great views have been substantially held by the majority of Christians in all ages; and, secondly, that the forms of doctrine have been very different. The truths themselves have been received by Christians, as their strength, their hope, and their joy, in all ages; but the formal statement of these truths has been wrought out differently by individual intellects. The universal body of Christians has taken care of Christian truth; while the Church Fathers, or Doctors, have taken into their hands the task of defining it doctrinally for the intellect.

By Substantial Truth, therefore, we mean this,—that in all the great systems of opinion which have had a deep hold on the human mind, over broad spaces and through long periods, there is something suited to man's nature, and corresponding with the facts of the case. The mind of man was made for truth, and not for error. Error is transient: truth only is permanent. Men do not love error for its own sake, but for the sake of some truth with which it is connected. After a while, errors are elimi-

nated, and the truth retained. The great, universal, abiding convictions of men must, therefore, contain truth. If it were not so, we might well despair; for, if the mind of the race could fall into unmixed error, the only remedy by which the heart can be cured, and the life redeemed from evil, would be taken away. But it is not so. God has made the mind for truth, as he has adapted the taste to its appropriate food. In the main, and in the long-run, what men believe *is the truth*; and all catholic beliefs are true beliefs. Opinions held by all men, everywhere and at all times, must be substantially true.

But ERROR certainly exists, and always has existed. If the human mind is made for truth, how does it fall into error? There never has been any important question upon which men have not taken two sides; and, where they take two sides, one side must be in error. Sometimes these two parties are equally balanced, and that for long periods. With which has the truth been? Is God always with the majority? If so, we must at once renounce our Unitarian belief for the Trinity, as an immense majority of votes are given in its favor. But then we must also renounce Protestantism; for Protestantism has only eighty or ninety millions against a hundred and forty millions who are Catholics. And, still further, we must renounce Christianity in favor of Heathenism; since all the different Christian sects and churches united make up but three hundred millions, while the Buddhists alone probably exceed that number. Moreover, truth is always in a minority at first, — usually in a minority of one; and, if men ought to wait until it has a majority on its side before they accept it, it never will have a majority on its side.

These objections lead us to the only possible answer, which consists in distinguishing between the substance and

the form. When we assert that all creeds, widely held and long retained, have truth, we mean substantial truth. We do not mean that they are true in their formal statement, which may be an erroneous statement; but that they are true as to their contents. The substance of the belief is the fact inwardly beheld by the mind: the form is the verbal statement which the mind makes of what it has seen. It has seen something real; but, when it attempts to describe what it has seen, it may easily be mistaken. Thus there may be, in the same creed, substantial truth and formal error; and all great and widely extended beliefs, as we assert, must contain substantial truth and formal error. Without substantial truth, there would be nothing in them to feed the mind, and they would not be retained; and, if they were not more or less erroneous in form, it would imply infallibility on the part of those who give them their form.

This distinction is one of immense importance; because, being properly apprehended, it would, by destroying dogmatism, destroy bigotry also. Dogmatism consists in supposing that the essence of truth consists in its formal statement. Correctly assuming that the life of the soul comes from the sight of truth, it falsely infers that the essence of truth is in the verbal statement. Consequently, the verbal statement must necessarily seem of supreme importance, and the very salvation of the soul to depend on holding the correct opinion. With this conviction, one *must and ought* to be bigoted; he ought to cling to the minutest syllable of his creed as the drowning man clings to the floating plank. Holding this view, we cannot blame men for being bigoted: it is their duty to be bigoted. But, when the distinction is recognized, they will cling to the substance, knowing that the vital truth lies there. It is the sight of the fact which

is the source of our life, and not the statement which we make, in words, as to what we have seen. Then the sight becomes the thing of immense importance; the creed in which it is expressed, of comparative unimportance.

This distinction would tend to bring the Church to a true unity, — the unity of the spirit. All would strive for the same insight, all tolerate variety of expression. Instead of assenting outwardly to the same creed, every man ought, in fact, to make his own creed; and there should be as many different creeds as there are different men. Nor should my creed of to-day be the same as that of yesterday; for, instead of resting on a past experience, I should continually endeavor to obtain new sights of the one unchangeable truth. Seeing more of it to-day than I did yesterday, my yesterday's creed would seem inadequate, and I should wish to make a new one.

Substantial truth, therefore, means the truth which we see, — the inward sight, the radical experience. Formal truth is the verbal statement, and consists in accuracy of expression. And so of error. Substantial error means error in regard to the substance, and is necessarily inadequacy of inward experience. Strictly speaking, there cannot be substantial error; for error, in regard to the substance of truth, is purely negative. It is not-seeing. It is failing to perceive the truth, either from want of opportunity, weakness of vision, or neglect in looking. But formal error is not merely defect: it may also be mistake. We may misstate the truth, and say what is radically false. From this source come contradictions; and, where statements are contradictory, both cannot be true. Falsehood, therefore, originates with the statement. The errors of insight are merely defects; but the errors of statement may be positive falsehoods.

This leads us to take a special view of theological controversies. In all great controversies, in the conflicts of ages, where the good and wise have stood opposed to each other, century after century, it is probable that there is truth and error on both sides.

Each side may hold some truth which the other has not seen. There is, therefore, also substantial error on both sides; for each may have failed to see some phase of truth which the other has recognized. But there may be formal error, or error of statement, even where there is substantial truth; for the truth may be overstated or understated or misstated, and a false expression given to a true observation.

What, then, is the duty of those who stand opposed to each other in these controversies, — of Catholics and Protestants, Christians and Deists, Orthodox and Unitarians? They have plainly a twofold duty to themselves as well as to their opponents. They ought to increase their insight, and to improve their statements; to deepen and widen their hold of the substance; to correct and improve their expression of the form. The first is the work of religion; the second, that of theology.

The first is infinitely the most important, because the life of the soul depends on the sight of truth. This is its food, without which it will starve and die. But it is also important that it should improve its theology; because a correct theology is a help to insight, and a ground of mental communion.

The Liberal party in New England have carried on a theological controversy for some forty years with the Orthodox. This controversy was inevitable. Calvinism had neglected important truths which the human soul needed, and without which it would starve. Unitarianism

came to assert and vindicate those truths. At first, it was inevitable that the statements on either side should be narrow and mutually exclusive. But, as a battle goes on, the position of the opposing armies changes. The points of attack and defence alter. Old positions are surrendered, and new ones occupied. Seldom does it happen to either army to sleep on the field of battle. Nor has it so happened to us. Neither the Unitarians nor the Trinitarians have gained a complete victory: each has taken some important position, and abandoned some other. We have a book called "Concessions of Trinitarians:" another might be written, containing the "Concessions of Unitarians." Neither side has conceded, or ought to concede, any real truth of experience or of statement; but it is honorable to each to concede its own partial and inadequate statements.

We intend, in these Essays, to endeavor, from our own point of view, to gain what sight we can of the radical vital truth underlying each great Orthodox doctrine.

We assume, at the outset, that each doctrine *does* cover some truth of experience, some real solid fact, which is as important to us as to our opponents. We assume, that, though the doctrines may be false, there may be an experience behind them which is true. We have satisfied ourselves of the formal error of their statements, and that controversy may be considered at an end.

We may consider it impossible for a sound Unitarian intellect to accept the Orthodox theology as a whole, without being untrue to itself; but there is no reason why we should not break this shell of doctrine, and find the vital truths which they contain.

This is to be the object of these Essays, which may reach the number of ten or twelve.

MISSIONARY REPORT.

FROM THE ARMY OF THE SOUTH-WEST.

HELENA, ARK., Aug. 14, 1862.

Rev. JAMES FREEMAN CLARKE,

Ed. "Monthly Journal" Am. Un. Association.

DEAR BROTHER,—The labor of a faithful chaplain in the volunteer army of the United States is essentially missionary labor; and, without claiming for myself any special fidelity to duty, I propose to continue my reports to your "Journal," the same as when I occupied the missionary field of Central and Southern Illinois.

My last report was written at Rolla, Miss., during the month of March. Since that date, I have marched with the Lyon Regiment to Cassville, Mo., near Pea Ridge; thence through the southern tier of counties in Missouri to West Plains, across the Ozark Mountains; and thence to Salem, Ark., a distance of four hundred miles. At this point I was "detailed," by special order, on the 1st of May, to return in charge of a train of wagons, containing the winter clothing and surplus baggage of several regiments no longer needed by the troops, and have it safely stored at Rolla for the next winter. This service would have been more proper to a "wagon master;" but there was some of the property of special value to our regiment, and many packages containing money for soldiers' families at St. Louis and elsewhere, which the owners preferred intrusting to my hands for personal delivery.

While waiting at Salem for an empty returning train of the commissary-department in which to load the goods, I passed the sabbath there, and preached to an assembly of soldiers and citizens from the steps of the village hotel.

It was an occasion of much interest ; and, having distributed the "Soldier's Manual of Devotion" among the audience, we sang, in connection with the religious services of the day, several of the songs of Freedom contained in the little book.

This afterwards led to a conversation with a Methodist preacher (Rev. Mr. Richardson), who was present, on the subject of slavery ; in which he heartily united in the desire, that the war might prove effectual in destroying every vestige of this institution throughout the South. He said he had lived for twenty years in the midst of it, and that its influence was only evil, and that continually. He attributed the low civilization of the people of Arkansas and Missouri, their ignorance and prejudice against the black man, and their hatred of the North, which has led so many of them to take up arms against the Union, to the malign influence of slavery.

This gentleman was born in Massachusetts, and has three noble sons in the armies of the North, who fled last winter to Rolla, and fought in the battle of Pea Ridge. The old man, their father, has had his life threatened continually ; but had, up to that time, remained in his home, and openly asserted his principles. He was, at one time, a prisoner at Little Rock, but was afterwards released.

Since Gen. Curtis has withdrawn his army from that region, I have had many fears that Mr. Richardson would fall a victim to rebel vengeance ; having openly showed his sympathy with us, and invited our soldiers to his house, offering to share his corn and every thing he had with our troops. I had the pleasure of giving the old gentleman an iron ramrod for his gun ; and tried hard to get some ammunition for him, without success. The rebels had taken his gun away from him, but not until he had frightened several of them from his door by his faithful

aim. It was afterwards obtained by treachery. He had recently found an abandoned musket of one of our soldiers, destitute of a ramrod; and, finding an extra one among some old muskets in my charge, I was glad to supply the deficiency.

There was nothing worth relating in my journey back to Rolla and St. Louis in the capacity of a wagon-master, except that we came near being captured by a guerilla band between Houston and Rolla, having no military escort; and the very next train after ours had passed being captured and destroyed by them, a few miles from our camping-ground.

By the time I had reached St. Louis, and fulfilled the trusts with which I was charged, the army had got beyond Batesville, in Arkansas; and I was not expected to return until there should be a communication by the rivers. After some waiting, I attempted to return by the overland route through Pilot Knob to Jacksonport, on the White River; and set out with my horse to make the attempt. But the military authorities at St. Louis authorized me to remain at home until Gen. Curtis and his army had established a surer communication. This privilege was very grateful to me, as I was much needed in my home in consequence of the invalid condition of a member of my family; and I was also able to visit my missionary congregation at Vandalia, Ill., where I preached two sabbaths, besides attending the funeral of an aged citizen of the place whose family attend our worship.

On the arrival of Gen. Curtis with his army at this place, I came immediately down the Mississippi River on the first transport steamer, and joined my regiment nearly a month ago. The meeting was most agreeable to me, after so long an absence; and many were the kind welcomes I received from hard-handed and sunburnt men,

who had missed me during their long and toilsome march from Batesville, on the White River, to this place.

On leaving St. Louis, the Western Sanitary Commission had packed for me two large boxes of sanitary goods for the regiment, which I had the pleasure of dealing out one afternoon to each company at my tent ; giving to every man in the regiment a good linen towel, a pocket-handkerchief, a comb, a needle-book, a pair of cotton socks, or some other article of usefulness. To many also I gave bottles of medicine, of which the surgeon had approved, for the cure of bowel diseases ; and as he had been absent, a prisoner at Little Rock, and the other surgeon had resigned, the medicine was most acceptable, and, I learn, has proved very efficacious.

The pleasure I had in making these gifts and meeting my soldier-friends again was saddened at missing one of our brave German captains (Judert), — who was also captured with Dr. Krumsick, near the little Red River, in May, — and several of our soldiers, who had lost their lives in a skirmish at that place. Dr. Krumsick had just been released, and arrived by a flag of truce a day or two after I came ; and Capt. Judert has since been exchanged. These two gentlemen describe their imprisonment as having been attended with much cruelty and barbarity. They were confined among convicts in the penitentiary at Little Rock, in rooms seven by five feet, kept on poor food, and threatened with being put to work on the plantations with the negroes. This was done by order of Gen. Hindman, whose house, in this town, is now the head-quarters of Major-Gen. Curtis.

I had only been here three days, when Gen. Curtis, by special order, added to my duties, as a chaplain, the entire superintendence of the mail and express arrangements for the army of the South-west, — directing the quartermaster

to furnish me with the requisite number of clerks, mail agents, post-riders, &c.; and I have now organized a distinct department and post-office, and am endeavoring to manage this important interest with more system, regularity, and despatch. Heretofore it had been thrown upon the chief quartermaster and his clerks; and it was impossible that it could be well attended to in the midst of their other duties.

Since I assumed this position, I have, besides attending to the mails for the several regiments and divisions, taken up to Memphis, in my own care, *thirty thousand dollars*, in packages of money, and put them in charge of Adams's Express; obtaining their receipts for the soldiers, and delivering them on my return. As there had been a good deal of money lost in the mails, this facility of a sure mode of transportation for money had become very necessary to the army. These labors keep me very busy during the week, and leave me no time for my hospital labors. But other chaplains are attending to these duties; and we have with us Mr. Plattenburg, who travels with our army as an agent of the Western Sanitary Commission, and carries with him large supplies for the sick.

One thing, however, I do. I have the use of the Episcopal Church, in the centre of the town, for religious purposes; and every sabbath, after ten o'clock, A.M., we close the post-office, and attend divine worship. Many from my own regiment come regularly to the church; many other soldiers and citizens attend; and we have occasionally the presence of Major-Gen. Curtis and his staff. It is the only church now open in the place; the resident ministers having fled, and the other chaplains being confined to their regiments.

The health of Gen. Curtis's army is excellent; and it has now been amply re-enforced, well-provisioned and

clothed, and thoroughly supplied with ordnance-stores. In a short time we shall probably march on Little Rock, by way of Clarendon, on the White River, which is now in our possession; and we shall be farther away from those we love and those who love us than we have yet been during the war. But, the farther we get from you, the more we remember you, and the more earnestly we pray for the re-union of our beloved country, and the re-establishment of its rightful authority and power in every State.

Faternally yours,

J. G. FORMAN,

Chaplain Lyon Regt. 3d Mo. Infantry.

P.S.—Acknowledgments of contributions to my book of army worship, commenced in my last letter to the "Monthly Journal," were completed in letters to the "Christian Inquirer;" the last of which, I fear, however, was not published, as I have never seen it. A new edition is now printing, from stereotype plates, at St. Louis.

"PROPITIATION."

AN EXEGETICAL ESSAY.

WE propose to explain the meaning of this word in three passages in the New Testament. It is used only three times; and yet is quoted so often, and in such connections, as to lead those who are not familiar with the subject to suppose that it is a word of frequent use in the Bible, and conclusive proof of the doctrine which it is quoted to sustain. Many persons, who feel assured by their instincts, as well as by other emphatic passages of Scripture, that the object of the mission of Christ was not to "propitiate" God, but to renew man, still are perplexed to know how to

understand the passages, so frequently quoted against them, in which the word "propitiation" is used.

Such persons know that the whole spirit, and, with few exceptions, the whole letter, of the New Testament is directly opposed to the doctrine which the word "propitiation" implies; and yet they are sorely perplexed with what appears to them a direct contradiction to it, expressed in some passages. Christ came to reconcile *us* to God, not God to us. He came because God "so loved" us; not because he was angry with us, and needed to be propitiated. Why, then, is this word "propitiation" used, in the New Testament, of the work of Christ? Our translators believed that the object of Christ's mission was to *appease the wrath of God*; and therefore, when they could do so, they used the word "propitiation" to represent, in English, the meaning of the original Greek. Suppose it *possible* to translate the Greek word "propitiation:" still, if such a translation contradicts the whole spirit and letter of the rest of the New Testament, it should not be so translated, but in accordance with the rest of the book. Such is the case here. It is obvious that our translators have made a mistake. The Greek words which they have rendered "propitiation" admit — nay, require — another rendering to accord with scriptural usage, to say nothing of scriptural doctrine.

Let us briefly examine the three passages in which the word is used.

I. In Rom. iii. 25, we read, "Whom [Christ] God hath set forth to be a *propitiation*, through faith in his blood, to declare his righteousness for the remission of sins that are past." The Greek word (*ἱλαστήριον*) here rendered "propitiation" is used in but one other passage in the New Testament. In Heb. ix. 5, we read, "And over it [the ark] the cherubims of glory shadowing the

mercy-seat." The word should be rendered in Rom. iii. 25 as in Heb. ix. 5: then all doctrinal contradiction would disappear. God hath set forth Christ, "a mercy-seat," through whom we receive the forgiveness of sin, as the Jews received forgiveness at the mercy-seat in the Holy of Holies. The sense is good: it harmonizes with the rest of the New Testament; and should therefore be accepted, unless the most overwhelming opposing evidence can be adduced. Can it be? Let us examine the subject a little further. The writers of the New Testament used a Greek translation of the Old Testament when they made quotations, in almost every instance. The Greek word which is used in Romans and Hebrews is used in the Old Testament twenty-four times, and is *never* translated "propitiation," but always "mercy-seat." It *never* is used for "sin-offering," as De Wette and Conybeare translate it in Rom. iii. 25: another Greek word (*ἁμαρτία*) is used for "sin-offering." Why, then, should it be supposed that Paul has violated the constant usage of the Greek in the Old Testament, and used a word which had a settled meaning in a new sense when there was no reason for so doing, since the other Greek word (*ἁμαρτία*) would have answered his purpose better, as being conformed to scriptural usage, and to his own usage also? for, in 2 Cor. v. 21, he speaks of Christ as being made *sin* (*ἁμαρτία*, "a sin-offering") for us, who knew no sin. It is evident that Paul did not confuse his readers by an incorrect use of scriptural language. He used the right word in 2 Cor. v. 21, when he spoke of "sin-offering;" and in Rom. iii. 25 and Heb. ix. 5, when he spoke of "mercy-seat." Christ is, therefore, declared by Paul to be our "mercy-seat;" not our "propitiation," as our translation has it. Thus the New-Testament declarations are harmonized, and the perplexed reader relieved.

II. Let us now examine the other two passages in which the word "propitiation" is used. They read as follows: 1 John ii. 2: "He [Christ] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John iv. 10: "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The Greek word (*ἱλασμος*), which, in these passages, is translated "propitiation," is not the same as the one in Rom. iii. 25. Is it properly translated? We have no reliable means of answering this question correctly but the use of the word in the Greek translation of the Old Testament. It is used five times there, and once in 2 Macc. ii. 33. The word is used but once in the books of Moses (Num. v. 8), where it is translated "atonement," and is used of a trespass, not of a sin offering. In Ps. cxxx. 4, it is rendered "forgiveness:" "But there is *forgiveness* with thee, that thou mayest be feared." In Dan. ix. 9 it is in the plural, and is translated, "To the Lord our God belong mercies and *forgivenesses*, though we have rebelled against him." In Amos viii. 14, the word is translated "sin" by metonymy for cause of sin, which was an idol the people of Samaria had set up: "They swear by the *sin* [idol] of Samaria, and say, Thy god, O Dan! liveth." In Ezek. xlv. 27, it is rendered "sin-offering:" "In the day that he [the priest] goeth into the sanctuary . . . he shall offer his *sin-offering*, saith the Lord." In 2 Macc. iii. 33 it may be rendered "atonement," or "sacrifice." It will be seen that it is not rendered "propitiation" anywhere; and in two instances it is rendered "forgiveness." It follows, therefore, that "forgiveness" is a legitimate use of the word, as well as "sacrifice;" and hence the passages in John not only may be, but are required by the spirit of his Epistles to be, rendered "forgiveness." God sent his Son to be the for-

givenness [the cause of the forgiveness] of our sins." Or, if one prefers to render "sacrifice," there is no objection; as the word "sacrifice" does not signify "propitiation," — the appeasing of one to whom the sacrifice is offered; since Paul (Phil. iv. 18) calls the gifts which were sent him a "*sacrifice* acceptable, well-pleasing to God." The point of our criticism is, that it is not only not required, by the scriptural use of the word, to render it "propitiation," but that such rendering is forbidden by the general teachings of the New Testament; for they nowhere state that Christ came into the world to propitiate God. Such a statement is at war with both the letter and spirit of the gospel. This represents that God sent his Son in love, not in anger; to declare his mercifulness, not to make him merciful; to reveal his readiness to forgive, not to enable him to forgive.

Dr. Woods, in his Lectures, endeavors to escape the force of this reasoning by affirming, that, when Christ is said "to reconcile us to God," *mutual* reconciliation is meant; and, in proof, quotes Matt. v. 24, "first be reconciled to thy brother," who had been injured. It seems as if Dr. Woods must have known that the Greek word used in this passage in Matthew (*διαλλάσσω*), and which *always* means *mutual* reconciliation, is not the word (*καταλλάσσω*) which is used when Christ is said "to reconcile us to God," and which *never* means *mutual* reconciliation. Whether he knew it or not, it is so; and is as significant of culpable ignorance in the one case, as of criminal unfairness in the other.

The conclusion of the whole matter, then, is this. There is no ground for the use of the word "propitiation" in the passages quoted. Most imperative reasons demand that it should not be used. In the passage in Romans, the true translation is "mercy-seat," — Christ is our mercy-seat;

and in John we should read, instead of propitiation, "forgiveness," or "sacrifice," — Christ is our forgiveness, or sacrifice. The popular doctrine of the atonement derives no support from either passage.

COUNT GASPARIN'S NEW BOOK, "AMERICA BEFORE EUROPE."

COUNT AGENOR DE GASPARIN has written another volume in defence of the North and the American Union. It is as wise, as learned, and as noble, as his last. He argues, in this volume, that the course of Europe in recognizing the Confederates as belligerents was wrong; that, without such encouragement, the Rebellion would have been quelled; that our blockade is effective, and ought to be respected, because it fulfils the recognized condition of an effective blockade, — viz., that the ports cannot be entered without "evident danger" from the blockading squadron. He examines the course of England, and condemns it as unfriendly to the Union, which was a friendly power. He criticises, one by one, the fallacies generally received in Europe: viz. (1), that slavery has nothing to do with the war; (2) that civil war ought, at all events, to have been avoided; (3) that the South had the right to secede; (4) that, even if the South is conquered, it cannot be brought back into the Union; (5) that the South cannot be conquered. The fifth part of the book is addressed to Americans, and the sixth to Christians.

Count Gasparin is an eminent French publicist, born in 1810, who was private secretary to M. Guizot, employed in the ministry, member of the Chamber of Deputies. He is a zealous Protestant, an antislavery man, and has published several works of importance.

JESUS, THE WAY TO GOD.

THE spiritual purpose of Jesus, variously expressed in the New Testament, is sometimes said to be, to bring man to God. "I am the way." "No man cometh unto the Father but by me." In these assertions of Jesus, he is not to be understood as claiming to be the only medium of communication and of intercourse between the human and the divine. None recognized more clearly and readily than he the efficient agency of Jewish lawgiver and prophet, psalmist and priest, and even that of external nature, speaking to man universally with its revelations of creative power and providential care. All these were methods of approach to God, instruments for man's elevation to him. Their results, however, were only imperfect knowledge and communion; but in him was to be found a more successful instrumentality. A more complete and perfect way, going beyond and rising above all other, was the way which he had opened. In a special and larger sense is Jesus the agent of man's elevation to God. Through him, man comes to the Father more directly, more understandingly, more intimately. He brings the two into nearer and closer relations.

He does this by making God more real to man. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Man must first have an assurance of the divine presence, of his interest in human life and happiness, before he can attempt any approach to him. The stronger the assurance, the more earnest and determined the approach; and the closer, too, will be the relation into which man will enter with him. This want of man is directly and effectively met in Jesus. Possessed, himself, of such assurance in the largest degree,

he teaches it to man, awakening it within him by his appeals to man's religious nature, and strengthening it by his unceasing presentation of God. Influenced by the assurance, so that his life, through all its variations of pleasure and pain, success and suffering, popularity and persecution, ever showed an unfaltering trust in God's presence, and bore witness to a constant and near communion with Him, it conveys this confidence yet more effectually to other hearts, and nerves their lives to a like reliance. But the very mission of Jesus in itself is the strongest assurance of God's being and presence, of his interest in and care for man. That Jesus came, or was raised up, at all; that he appeared when he did, and as he did; that he spoke such words, words that shall endure, though the heavens and the earth were to pass away; that he lived such a life, impressing itself in its elevation of purpose and sublime self-sacrifice upon all succeeding ages; that he set forth such an impersonation of the divine character as made him the highest manifestation of the Father, — all this furnishes evidence of the existence of the divine wisdom and the operation of the divine love beyond that furnished in any other way, or in all others combined. God is shown and comes nigh to man in every gifted mind, in every enthusiast heart, in every inspired soul. All these are his instruments for the education, purifying, and sanctification of mankind. Each of them, therefore, bears witness to him, and becomes his messenger to assure us of his interest and care. Most of all is he such assurance, on whom the divine inspiration was poured profusely and without measure. In him, indeed, has God made plain his love for man. Thus, in his words, his life, his very mission, does Jesus make God more real to man. As we appreciate the mission, enter into sympathy with the life, listen understandingly to the word, does God become more real, more vividly near, to

us. Thus we take one step towards him by that better way which Christ has opened.

Jesus opens the way yet more effectually in unfolding to us the true idea of God. The ever-present and working Providence; the just, yet merciful, Ruler; the personal Friend; the paternal Love,—this is the Christian view of God. It is the view peculiar to Jesus; which no other has so clearly, completely, and earnestly set forth. Truly did he say, “No man cometh to the FATHER but by me.” None hath taught the Father as he; none so vividly and continuously presented the Infinite to man in this character. In his representation, God is not the distant Being who looks on the world but with some general interest, watches its movements only in their grand combinations, and concerns himself merely with gross results. His relations are special and particular, reaching the individual no less than the whole, reaching the whole only through the individual. He is not altogether the inscrutable. The perfection and completeness of his ways may be past man’s finding out. Yet enough of those ways is unveiled to human vision, and the key to the mysteries of his ordinations sufficiently furnished by the Christian revelation, to enable us to obtain some clear, though it may be brief and occasional, glimpses of their beneficent purpose. His is not a foreign nature, unsympathetic and indifferent, but kindred to man’s in all but his perfection; and, because of that, even the more susceptible and tenderly interested for man. He is not the arbiter of absolute power, fearful in majesty, ruling with resistless sway, an object of awe and terror; but one whose power is commanded and whose authority is tempered by the spirit of affection, connecting him with each heart of man, and making it to throb with ever-new and richer joys. Man is not merely the work of his hand, nor the subject of his rule, but more and chiefly

the child of his love. Thus Jesus stands before the multitudes of men, saying, in God's name, "Children, the Father calls you; come home to him!" and as they hear his voice, and drink into thirsting hearts the glad tidings that he bears, telling them of the Father's character; as they turn, at his bidding, to follow where he leads,—the way opens as he goes, and far on before them shines the bright vision of the Father's house. That is the second step toward God by Christ the way.

Jesus leads us farther on towards God as he shows us how to approach him. In teaching us what God is, he has shown us that. Humbly, indeed, and submissively, are we to come before him, as dependent on his care, and subject to his authority; yet in cheerful, eager confidence, because it is the care of a friend, the authority of a father. It may be that we need to come to him in penitence, for neglect of his goodness and ungrateful reception of his favors, for disregard of his requirements, and opposition to his will. Yet, even then, with trusting hope, and not with shrinking dread, are we taught to approach. He waits to welcome even the ungrateful and the disobedient, as they turn to him from the distance to which they have wandered. Sorrow for the past, and a better purpose for the future, only are needed to obtain his blessing. These shall insure a welcome at his hands. Whatever our past conduct or present condition, we are to go to him with the responsive love of hearts enkindled by his unfailing kindness, pouring out their sincere thanksgiving for his watchful providence, his patient endurance, his forgiving mercy, his unlimited invitation to come unto him; with the sincere intent to devote those hearts to him, in wish and motive, in feeling and aim, all harmonized to his will and law. Thus Jesus calls us to come after him with gladness of spirit, that he may conduct us to the Father, in whose service is perfect

joy. As cheerfully and eagerly we follow on, nearer we approach to God, till, to our earnest gaze, he stands revealed with outstretched arms to welcome us to his blest embrace. We have taken now another step toward him, over the way that Jesus has raised up.

But the work of Jesus is finished only when he has brought us into actual communion with God. Before this, we are simply on the way to God. His object is, not to set us in the way merely, but to conduct us over it to its end. We journey, not for the journey's sake, but to reach its destination. As followers of Christ, our destination is God; to enter into personal, spiritual relations with him; to become one with him; to be reconciled, harmonized, to God; to have our wills subjected to his will, our words dictated by his truth, our deeds penetrated by his holiness, our lives ever sustained, inspired, and cheered by his approving love. It is to bring our spirits into that condition of perpetual receptiveness to the Divine Spirit, which shall keep up a constant communication between the two: so that Jacob's ladder, with its foot upon the earth, and its top resting against the heavens, shall be no dream to us, but a spiritual reality, upon which shall ascend unceasing aspirations; while adown shall come angelic messengers, bearing ever-fresh gifts of light and strength and life to our open souls. Thus is the last step taken, and God, the Father, found. Henceforth, we are no longer seeking him, but working together with him; working for our own sanctification, and for the coming and triumph of his heavenly kingdom on the earth.

Man comes to God, first, by earnest conviction of his presence and action; second, through a clear perception of his paternal character in all its fulness; third, in a cheerful, trusting confidence; and, last, by communion of spirit, in which, at length, he reaches God, and becomes one with

him. Thus Jesus taught us to come to the Father. Thus in his own person and life, he himself came to God. Keeping his word and following his steps, we, too, shall walk surely in the way, and reach its end. Entering into his realization and conception of God, and his confidence in him, we shall not fail to attain to that union with God which he reached. "I in them, and Thou in me; that they may be made perfect in one."

PRESENT STATE OF HINDOO MISSION.

TO REV. JAMES FREEMAN CLARKE.

MEDFORD, Sept. 12, 1862.

SIR AND BROTHER, — I cheerfully act upon your hint, that the friends of our mission may like to know how we stand, by the last accounts. I believe you have already published in the "Monthly Journal" the substance of a circular, in which our two committees of the church and of the school put forth, in April last, renewed expressions of confidence in the work. It was seen by that announcement, that Mr. Singhee — the Hindoo Unitarian, who did so much, by his high position and personal efforts, to aid us in the opening and establishment of our eminently successful Anglo-vernacular school — continues to be its head teacher, with the daily help of six salaried subordinates.

One of the families of our church — that of Mr. J. H. Counsell — had consented to leave a residence in Wellesley Square and reside in the mission-house till Mr. Dall's return. They thus keep their eye upon the daily assemblage of a hundred and fifty to two hundred of our *protégés*; and Mr. Counsell and his wife and her sister — not to mention others — do what they can, both in school-hours

and by welcoming inquirers and distributing tracts also at all hours, to sustain and extend gospel influences. The two ladies referred to were assisted by four others.

On the evening before the first day of September instant, I came from a voyage of a hundred and forty-two days on board the good ship "Panther," greatly indebted to Capt. Gannett for making so long a journey a very pleasant one. Nearly five months of quiet study were thus secured; and, besides a daily stint of Bengalee, I was enabled to prepare a course of seven or eight lectures on the new phases of human life and character which one meets with in Asia. Seven years of this strange contact have been granted me, and some thousands of miles of land-journeying in the east and south and north-west provinces of India, besides my passing through the midst of the Indian Rebellion of 1857. The mere rehearsal of conversations, such as have been granted me with the Rajah of Burdwan, the Rajah of Kapoorthala, the Rajah Radhakanta, and other leaders in Asiatic wealth, influence, and enlightenment, should interest our friends hereabout, and all students of human nature, if it were only to unbend and rest the mind for a single hour, once or twice a week, in the midst of the agonizing and racking suspense between battle and battle of the present war. I am ready, if any wish to hear; though some say that the present anxiety precludes, even for the young, all possibility of hearing these stories, more true, and, as such, more interesting, — certainly more instructive, — than those of the "Arabian Nights." After seven years of exile at the antipodes, isolated and alone, —

"Without a mother to bring him milk,
Or wife to grind him corn," —

it should seem that a stay of as many months, in pure, cool air, on the part of your missionary, was highly ad-

visible. But I am now in health; and life is too short to spend many of its hours where little or nothing can be done. So I am ready now, if duty calls, to regirdle the earth, and retrace our last five months over the sea; during which our ship travelled, as bestormed and becalmed among counter-currents of air and water, a good twenty-five thousand miles.

A sentence or two out of lately received letters from our fellow-laborers in India—who literally work while we sleep—will be all that need be added here.

1. Mr. Dwarka Nauth Singhee, the Principal of our School of Useful Arts, says (June 21, 1862), "The school is going on finely. The average daily attendance remains unaltered. The total surplus over the expenditure (excluding rent) amounted to rupees sixty-one and nine annas for the last two months; which were deposited with Mr. Counsell, as you instructed me. Mrs. Counsell intends to resume the sewing-class by the 1st of July, as it will be a little cooler by that time. After your departure from this shore, I have been twice at Mr. Evans's [our Vice-President]; and was warmly received and invited to the dinner-table, &c. They are all well. Miss W. [an English lady, an occasional teacher] sends to me for newspapers every Monday. She is in good health. Perhaps you are aware that Mr. Gangooly's convert, Mr. Philip Womesh Bose, is appointed as a proof-sheet corrector in the printing department of the Bishop's College. . . .

"Your faithful pupil, "DWARKA NAUTH SINGHEE."

2. Mr. Counsell (June 21) writes: "Your school is going on very well, under the praiseworthy conduct of Dwarree Baboo [Mr. Singhee's more familiar address]. You have just had an accession to the number of your scholars by four new-comers; and you are likely to have as many more shortly; for some of the Baboos at the

custom-house told me that they intended sending their youngsters. . . . I have been thinking seriously of the continuance of your Sunday school. I have spoken to Dwarree Baboo on the subject, with a view to making arrangements; but, as in the daytime it is now excessively hot, he tells me that the scholars would rather defer the matter until the weather becomes cooler, when the Sunday instruction, as well as the needlework-class, will be duly attended to. The heat of May closed all the Government schools, as well as your own, to the end of that month. Dwarree Baboo asked me some days back, when I was confined to the house through indisposition, to step down and distribute some prizes to the pupils, and to speak a few encouraging words on their assiduity and advancement; and I did so. Samuel Chokay has addressed you, from Madras, regarding some hundred and twenty rupees which he had raised by [native] subscriptions, with the view of building a preaching-hall and purchasing a burial-ground for the Unitarian congregation at Ootacamund. He awaits your 'command' for the necessary outlay. I must now close, with our united best wishes for yourself and family. Your faithful friend, "J. H. COUNSELL."

3. James Scott, Esq., our auditor of accounts, and chief director of the funds given to the educational department of the mission, says (19th July, 1862) that a thousand rupees (five hundred dollars) sent from Boston (from the A. U. A.), and payable in Calcutta on the 23d of July, had been received, and were about being paid over and deposited, on interest, in the Oriental Bank, by Messrs. Atkinson, Tilton, & Co. Mr. Scott adds, that he has just received a donation of a thousand rupees from the Bengal Government. He wrote to the new Lieut.-Governor, informing him that his predecessor had given a thousand rupees the year before, and that the school had, if any

thing, gained in efficiency in the interim; and the money was granted "for the purpose of pure and unadulterated secular education" [N.B.— Out of Christian literature and Christian books]. This gift was all the pleasanter, as coming, a second time, from the English Government to an American enterprise; and, moreover, as immediately flowing from the good-will of a high officer of state, who is accounted a very staunch member of the Church of England, and who, about the time of this grant to us, laid the cornerstone of a new "English" church in Calcutta. In addition to the thousand-rupees donation of the Government, Mr. Scott had just received fifty rupees from the aged and honored G. H. Hough, of Maulmain; who has now for a third time sent us, from his home in Burmah, nearly a thousand miles away, his good-will in this form. This gentleman is also, as we understand, not a Unitarian in his theories of faith. Mr. Scott adds, that all he has been called on to pay is the rent of the mission-house, — ninety-five rupees a month; and, *at that rate*, the educational side of the mission is in funds for some two years to come,—*i.e.*, if the school continues to do as well as it has done up to this time.

4. A letter recently received from London, from the Rev. John James Tayler, re-affirms the substance of his former letter, printed by permission in our Tenth Report. He still believes, as he has often said before, that good schools, in which Christian literature is circulated and in which Christian principles are inculcated, without any direct attempts at proselytism and the multiplying of *outward* baptisms, furnish the best means, that he can conceive, of ultimately giving Christianity a vital root in the minds of the Hindoo race. Mr. Tayler "trusts that such men as Rakhal Das Haldar [who accompanied Mr. Dall from Calcutta to London last year, and is now returning to

Bengal, after a twelvemonth at the University Hall, London, where Mr. Tayler, as a professor, has met Mr. Haldar frequently] may aid, by their superior acquaintance with European manners and institutions, in accomplishing this good work ; to which your own country [America] — which is an extension, on a vast scale, of European civilization — has the power of largely contributing.”

Such, dear sir and brother, is a brief *resumé* of the Calcutta-mission work, as it has proceeded for more than a quarter of a year subsequent to the departure of

Your brother,

DALL.

LOVE OF APPROBATION.

AN ETHICAL DISCUSSION.

THE love of praise is one of the most universal of passions. Sweet to the human ear is the voice of approbation ; dear to the human heart, the music of approving lips. The child's eye lights with sudden joy, when his efforts to do right have been noticed and appreciated ; and the aged statesman, decorated with the tokens of a nation's gratitude through many years of public service ; the eminent orator, whose words have thrilled the hearts of assembled multitudes, — these also are not insensible to every additional proof of their influence with the people. From the smile which hovers on the maiden's lip, as she listens, half pleased and half alarmed, to the first praises of her virgin beauty, to the solemn hour when a nation is assembled to pay its tribute of honor to its most illustrious and well-proved servants, there seems a long interval ; but it is the same

essential feeling which thrills the girl's heart and the breast of a Washington.

And, between these extremes, what a multitude of human actions and words are prompted by the regard for human praise ! This enters, as the serpent entered Eden, to trail its dangerous form beneath the innocent flowers which spring freshest from the unpolluted hearts in God's garden of youth ; to mingle its hiss with the notes of birds and the ripple of the breeze among the trees. Some of the best actions are alloyed with it ; some of the worst, checked or prevented by it. How much more dazzling would be our virtues, how much blacker our sin, if this neutral tint of vanity were taken out of them ! For the love of praise does often restrain men from vices, which no higher motive would prevent : they would sell their soul, but they will not stain their reputation. Public opinion awes and checks where no more moral influence will go. While conscience slumbers, the thought of what men will say, — of their contempt, of their scorn, — stands, a less noble sentinel, at the portal of the unguarded heart.

But, on the other hand, how many good actions are degraded by the infusion of this passion, — how many good actions, done partly from the love of goodness, and done partly also "to be seen of men" ! The Pharisees, we are told, did all their works to be seen of men : that was their chief motive ; and, therefore, they were justly called hypocrites. But, as heresies have been divided and subdivided ; as there have been Arians and semi-Arians, Pelagians and semi-Pelagians, — so may vices and follies be divided : and those of us who are not wholly hypocritical may often find ourselves *half*-Pharisees, — semi-hypocrites, — if we sharply analyze our motives. How many an eloquent sermon would lose much of its fire, if the preacher should lose all hope of his hearers admiring his eloquence ! He perhaps *begins* to speak with a deep sense of responsibility

to God, with a sincere desire to do good; this true and deep motive gives earnestness and power to his words: and then the thought comes across his mind that he *is* eloquent and effective, and then he ceases to be so. He perhaps perceives this motive influencing him, and is humbled by the thought of it; and yet perhaps may presently please himself with thinking that his humility also has been noticed. So also do men pray, *to be seen of men*, if not at the corners of the streets: they feel gratified at being thought powerful in prayer, earnest in prayer, solemn in prayer; are vain of their piety, vain of their sincerity; and, while apparently imploring the pardon of God, are really seeking the approbation of their fellow-sinners. So also, though it is not now the custom to sound a trumpet before us, to call men's attention, when we are about to give alms, the trumpet, in some way or other, is sounded directly afterward; and very seldom indeed does the left hand remain unconscious of the good deeds of its brother. So that it is well understood, that, if a large sum is to be raised, you must appeal to this potent motive of the love of praise. Emulation, in some form or other, is called into action. Great sums are raised for missions and other operations by the regular publication, in periodicals used for that purpose, of what every church gives; and every church, and every individual belonging to it, knows what is expected of them. If you have a good object for which to appeal to the charity of a congregation, and you wish to get the *smallest* sum, state your case simply and plainly, give your reasons, and then ask your hearers to send you their donations, or drop them into a box at the door. If you wish a larger sum, send round the boxes, and let every one give or refuse under the eyes of those around him. If you wish the *largest* sum, carry a subscription-paper, with the largest sums at the head; and let every man put his name with his gift, to be seen

by all the rest. I do not mean to say that all who give in this way are influenced by such motives, but that these facts show us how many there are who are induced to be generous by the thought that their generosity will be known by men as well as by God.

So, likewise, how many there are who are of a sad countenance, that they may appear unto men to fast! How many heretics there are who enjoy being persecuted, and make sectarian capital out of it! how many reformers, who delight themselves in the abuse they receive, and the opposition they meet with! how many martyrs to principle, victims of conscience, who are always talking about their martyrdom, and so *have* their reward in a little present praise, — preferring a temporal to an eternal crown! Beautiful, therefore, is it to see a martyr who anoints his head, and appears with calm brow and smiling face, not appearing to fast, nor making any mention of his self-denials or his trials; who places, on the altar of a great cause, popularity, friendship, reputation, influence, position; who consents to be ridiculed, hated, and trampled on; choosing, not the highest, but the lowest places, in the commonweal: and counting these sacrifices *nothing*, and making no mention of them, in his joy at being allowed to suffer and labor for a noble end. But such men as these, though there are such, are rare. A morbid love of praise seems to have taken possession of the minds of men. Poets, artists, literary men, praise one another continually. Christians, calling themselves the chief of sinners, call each other eminent saints; and philanthropists, in speech and print, spend half their time in extolling each other's philanthropy and humanity. How much more pure and beautiful our lives would be, if this habit of perpetual panegyric was abolished, and men could be satisfied with being good themselves, and loving the goodness of others, without bringing every good action immediately to the light, and putting it

in all the newspapers of the land! The atmosphere in which virtue thrives the best is not that of applause and flattery, — not that of popularity and adulation: it grows strong in the midst of opposition; it grows pure in the cold solitudes of neglect. As the trees are injured, not by the sharp frost of winter, but by its unseasonable weather; so are virtue and talent blighted by the flattery of coteries and parties.

But the *love of praise* does not merely debase and injure *goodness*: it pollutes the mind with positive evil, and leads directly to mean and wicked conduct. As the Pharisees would not confess their faith in Jesus, because they loved the praise of men more than the praise of God; so men now hide their best convictions through fear of man's disapprobation or of the laughter of fools. So, likewise, they are prevented from seeing new truth, because they fear that they shall be led out of the beaten track of popular opinion if they allow themselves to inquire freely. This evil also Jesus has pointed out: "How *can* ye believe, who receive honor one from another, and not the honor which comes from God only?" The love of praise is the source of constant prevarication: it fills the world with lies and liars; it takes honesty and manly frankness out of our conversation, leaving instead weak concession and miserable falsehood. In social life, it leads to the love of display; to foolish extravagance; to expense in dress, in furniture, in equipage; substituting the desire to *seem* for the desire to *be*; putting surface for substance. How many families have been ruined because they must live as expensively as their neighbors, — because they must rival the rich and fashionable! How much domestic misery, dishonesty and fraud, have come from this source! How often, in humbler spheres, has the love of dress been the ruin of many a poor girl, who would rather give up virtue, home, peace of mind, and the hope of heaven, than

not appear as well-dressed as her companions ! It is the working of this fatal and contagious passion which makes the real evil of large parties, balls, and fashionable society generally. It makes people artificial and insincere in such scenes. They act, speak, and look for *effect* : so that we can hardly enter them without being tainted with this falseness, and without feeling, that, for the time at least, we have lost our simplicity and honor.

These things being so, it is not any wonder that many should think that the *love of praise* is wholly wrong, and to be eradicated. They think that it is no proper motive of conduct ; and that a good man will never act, or induce others to act, from regard to human approbation.

But this, I think, is a mistake, and for several reasons.

1. The love of approbation is *implanted by God in our nature* ; and therefore it must be there for some good purpose. Every original tendency of the human soul has a legitimate and proper action. It is not there to be repressed and eradicated, but to be directed, educed, and purified. The only way, in fact, to prevent its evils and excesses, is to give it its just sphere of action. I remember hearing that Dr. Spurzheim, the phrenologist, went to visit a school in this country, the teacher of which tried wholly to dispense with emulation. She had no prizes, no rewards of any kind ; and she told the doctor so. " Ah ! " said he, " if a little child does well, and studies hard, you say so, or your face says so, — you look pleased at him ; and, when the other little child does *not* well, you look *not* pleased. And that, I think, may excite emulation. You cannot but have emulation, — have a right emulation."

2. Again : the New-Testament morality does not support this view, — that the *love of praise* is wholly evil. The Apostle John does not condemn the Pharisees, in our text, for loving praise, but for " loving the praise of men *more than the praise of God*." Paul says, " Provide things ho-

in the sight of all men ;” and again, “ Whatsoever
 re of good report, if there be any virtue and any
 sink on these things.” Paul says that he urged
 edonians to give freely for the sufferings by famine
 them, by telling them that the Corinthians had
 ly a year before ; “ and your zeal,” says he to the
 ans, “ has provoked many.” Still, the New Tes-
 employed in offering higher motives than this for
 orts ; and if it does not wholly condemn, neither
 ten directly recommend, this motive.

Is a stronger reason to justify the love of approba-
 be found in examining its nature. In its pure
 ral state, it has *something of the character of love* ;
 ve seeks an answering love, so this passion longs
 answer of another’s approval. It is a desire to
 echo of our own acts and words, — of having an
 o our efforts. To have the assurance that others
 th us, and approve our course, adds an immense
 to our energy. It is not, therefore, wholly selfish ;
 est in the cause we serve, and interest in our fel-
 will equally lead us to enjoy their approbation.
 his sentiment is wanting, the character is hard,
 d too independent.

Is also a GRAIN OF CONSCIENCE in the love of
 on, as well as a grain of love. We seek to be
 l always on the ground that we are doing right.
 be according to a low standard of right : still it is
 to the highest we have. No one ever expected
 for the approbation of others for actions purely
 y must be made to *look* like virtues, before they
 proved.

again : this passion, in its legitimate operation,
 e *great amount of good*. As we have intimated,
 e multitudes from low vice, when no higher mo-
 reach ; for the public opinion of a community

always represents its average amount of conscience, and always checks the progress to greater evil. The love of approbation also impels to deeds of real goodness. It animates youth to study and effort; it calls out the latent powers of genius; it has added its power to the motives which have produced the great works of art in all ages. A man wholly destitute of it, could not, by any possibility, produce the paintings of Raphael or the sculptures of Phidias. Genius can only work its great wonders while it breathes an atmosphere of known sympathy; and the noblest cathedrals sprang not only from the artist's thought of beauty and his deep sense of devotion, but also from his conviction that great multitudes would worship, in awe and wonder, beneath its majestic roof and aerial arches. The love of the approbation of the wise and good impels to acts of wisdom and virtue. This sentiment gives polish to social life, softens rudeness, is the fountain of all good manners, and tends to refine, and thereby purify, all our domestic intercourse.

“ Oh! who shall idly say that fame
Is nothing but an empty name,
When, thinking of the mighty dead,
The young from slothful couch will start,
And swear, with lifted hands outspread,
Like them to act a noble part? ” *Joanna Baillie.*

The question then comes,—and this is the last point which I shall consider,—If the love of approbation tends both to good and to evil, if it may debase or exalt our character, how shall it be restrained and directed?

1. The first rule I would give is to attend to the distinction between the love of approbation and the love of admiration. We seek to be *approved* for some real and good quality, or for something which we, at least, believe to be good; but we seek to be *admired* for superficial or only apparent qualities. Mr. Buckminster, in his excellent

sermon on this subject, — in which, according to his usual habit, he exhausts the subject, leaving little but gleanings for those who come after him, — recognizes this distinction, and says that “the desire of *approbation* may include God among its objects of concern. But the desire of being admired can have no reference to God; for God cannot admire.” I add, that the *love of approbation* distinguishes between the persons from whom approval is to come; but the love of *admiration* values equally the *admiration* of all. All incense is grateful to it, and every flattery acceptable. The love of *admiration*, then, is to be always *checked*; but the love of approbation is to be directed to God, and to those who are most like him here below.

2. I would say, that the love of approbation should never be a *motive* in the sense of an *end to propose*. We should not act for the sake of being approved; nor should the approbation of others be any rule by which to direct our conduct. We should have a higher end and law than this, always. But it may properly be a motive in the sense of *moving* us, — give additional *impetus* to our action. It may add *encouragement* to a purpose formed on higher grounds to know that therein we shall receive the sympathy and approval of the good. So Lord Bacon says, “Fame may be only *causa impulsiva*, — the *impelling* cause; and not *causa constituens* or *efficiens*, — the directing cause. As if there were two horses, and the one would do better without the spur than the other, but, again, the other with the spur would far exceed the doing of the former, giving him the spur also; and if one should say, ‘*Tush!* the life of this horse is but in the spur,’ it would not be a wise judgment: for since the ordinary instrument of horsemanship is the spur, and that it is no manner of impediment nor burden, the horse is not to be accounted a bad horse who does better by means of it. So glory and honor are but the spurs of virtue.”

3. And again: to make a proper use of this sentiment, it should never become too active: it should occupy this second and lower place. And it may well be kept there by the thought of the small worth and short life of human approval. Those who are always athirst for human praise — whose life depends on the good opinion of their neighbors — are leaning on a very slender reed. The idol of to-day is the object to-morrow of neglect or hatred. Men revenge themselves on those whom they have made too much of, by as unjust a depreciation. Men who are the most admired, honored, caressed, and loved, may live to see themselves neglected and cast aside. And if not, how long do the great men last? Of the great of to-day, some will be remembered ten or twenty years after their death; some, perhaps, a hundred; but how very few so long! Most of us will be forgotten before the stone has mouldered from our tomb. "Oblivion," says Sir Thomas Brown, "is not to be hired. The greatest part of us must be content to be as though we had never been, — to be found in the records of God, not in the registers of man." But he who has sought the praise of God, whether he be famous or unknown, is not forgotten by his heavenly Father. He who is "known of God" is known for ever. He whom God approves, shall carry with him, in life and death, this praise near to his heart, the sweet support of his soul for ever.

4. This, then, is our last rule for properly guarding the love of approbation. If we would not love the praise of men more than the praise of God, we must love the praise of God *more* than the praise of men. To love the praise of God is to have that sentiment which Jesus expressed so often in the last moments of his life: "The hour is come for the Son of man to be *glorified*," he said; "and now, O Father! *glorify* thou me with thine own self." Amid the desertion of his friends, the savage fury of the people, and the vindictive abuse of his foes, — amid this earthly

gloom and abasement, he saw the highest glory really commencing,—the beginning of true praise. If we, like Jesus, seek to be approved of God; if we make it the end of our efforts to do *his* will; if we make his law the rule of our life; if we feel the consciousness of *his* approval the high and sufficient reward of all exertion,—then we shall not, indeed, despise the approbation of men. We shall be thankful for it when we have it, but shall be able to dispense with it when it is denied us. If it comes, we shall not be too elated; if it is absent, we shall not be too much depressed. If we are loved and approved by those around us, we shall feel that this influence is given us that we may use it for good,—that we may thereby be more useful to others, more helpful and efficient. If we are solitary, neglected, undervalued, we shall think that God is thus strengthening us,—enabling us to become independent of approbation; and that this also is for our real good.

LETTER FROM THE THIRTY-THIRD REGIMENT.

CAMP SLOUGH, ALEXANDRIA, Sept. 28, 1862.

DEAR BROTHER CLARKE,—It is about two months since I entered upon my new duties as chaplain of the Thirty-third (Col. Maggi's) Regiment. I am to look after the moral and spiritual welfare of twelve hundred men, and attend to the post and express office departments for them. It is true, my parish is compact, but, with its duties, large enough to keep me on the "double-quick" ten hours or more every day. Yet I like the place very much. I am greatly interested in the work now committed to my hands. In its discharge, I am nobly and generously aided by Col. Maggi, who is not only a very able soldier, but kind to his men; strict in his discipline; rigidly just in enforcing the rules upon officers as well as privates; and

enthusiastic, as Garibaldi's comrade for years would naturally be, in his devotion to the genuine gospel-democracy. He does every thing he can to give me respect and influence with the men. So, too, does Lieut.-Col. Underwood, who is a member of the Episcopal Church, formerly a captain under Banks, and most justly promoted to his present position. The countenance and aid of these officers render my position in the regiment very pleasant.

All profanity and drinking and card-playing are strictly prohibited in our camp. Of course, we have men in the regiment who will find opportunities to drink and get crazy on the bad whiskey of this secession city; but I do not believe there is a regiment in the whole service that is kept more free from this evil than ours, and very few so sober. Of course, I have to take special charge of the poor fellows who get into the guard-house for disobedience of the regimental rules. I hope my efforts in their behalf are not in vain.

I have a morning service on Sunday, and Sunday-evening prayer-meeting. The whole regiment, or nearly all the men, are present at the morning service. Our largest tent is always filled in the evening. It was my pleasure, to-day, to preach an abolition sermon to the regiment, from the text given us by our President in his recent proclamation of emancipation. Without attempting to speak for the old army, I do say, without hesitation, that the new army comes to Virginia to fight against the Rebellion, and slavery, its accursed cause; and if the President will put into the command of the army men who are able soldiers, and have faith in the self-evident truths on which our fathers based the Revolution, we shall succeed, and have a free and a united father-land. •

We long and pray to join Sigel; but as yet are kept by Gen. Slough, Governor of Alexandria, as provost-guard for this city. Twice the Secretary of War has issued an

order for us to go to Sigel; but Gen. Slough has succeeded in getting its execution postponed, on the ground that ours is the only regiment on which he can implicitly rely for the faithful performance of the responsible duty of keeping this city quiet and safe.

I receive a few "Inquirers" weekly, which do efficient missionary duty in camp. Can we not have a few copies also of the "Register"? I want the "Monthly Journal" and the "Examiner" sent to my address; to wit, "Daniel Foster, Chaplain of the Thirty-third Regiment Massachusetts Volunteers, Washington, D.C."

Yours truly,

DANIEL FOSTER.

ADDRESS TO THE SHERBORN VOLUNTEERS.

To the Editor of the "MONTHLY JOURNAL."

BROTHER CLARKE,—I am permitted to place in your hands, for publication in the "Journal," the following Address to the Sherborn Volunteers in the great Union Army.

Owing to advanced age and delicate health, our friend Rev. Amos Clarke—formerly, as you well know, the much-respected pastor of the First Parish—was not able to be present on the occasion of a farewell supper to our volunteers. His presence would have been inspiring indeed. The address will prove, however, that the inspiration of his *pen* is by no means exhausted at the end of eighty-three years of his honored earthly journey. May a kind Providence spare him long enough at least to see the country he so much loves survive the perils that surround it, and rise, phoenix-like, from the ruin and misery already brought upon it! Meantime, his many friends here desire that our volunteers may have his solemn and Christian counsel in their possession as they go forth to the victories or sacrifices of the battle-field; and that, through the columns of your valued "Journal," it may guide and bless many more of the noble defenders of the cause of Liberty, Justice, and Law.

Sincerely yours,

T. H. D.

TO THE SOLDIERS WHO ARE ABOUT TO LEAVE THEIR HOMES
TO SERVE THEIR COUNTRY.

Friends, though absent in person, I am present with you in heart and soul, and have a word to say to

you. I rejoice that you responded so promptly to the call of your Country in her distress, to protect her against the murderous assaults of the most causeless and wicked rebellion that ever occurred on earth; the object of which is to overthrow the best government in the world, to the protection and care of which the rebels are indebted for their wealth and prosperity, — a government established by our fathers at a great expense of blood and treasure. They have transmitted it to us an invaluable and inalienable inheritance, to be transmitted by us and our posterity to the latest generation. You are called upon to aid in the protection of the ark of our safety. You are summoned to go forth in a most honorable, glorious, and sacred cause, — a cause in which the stability, nay, the very existence, of our Government, and the freedom, prosperity, and happiness of millions, are involved. Friends, show yourselves to be men, worthy of the civil and religious privileges which you enjoy. Go, resolved to lay down your lives, if need require it: the sacrifice will be a brilliant gem in your crown of glory. But go not in the spirit of revenge. Remember, your foes are *human beings*, although, under the delusion to which they have been subjected, they act like *demons*. *Spare not the blows* that may be necessary to bring them under loyal subjection to the Government; but show kindness to the wounded captive. Should it be your misfortune to be captured by the enemy, you may experience barbarous treatment from his hand; but let not this arouse a spirit of revenge. Revenge belongs to the age of barbarism, not to that of civilization. Remember, barbarism is the natural fruit of slavery; and it may be the misfortune more than the crime of many who are guilty of it, considering the influences under which they have been brought up. We have been educated in a different school: our religion forbids the infliction of unnecessary pain or suffering on a captive or wounded foe.

If your vocation is beset with dangers, so is every situation in life. You will be under the guardianship and care of the same Divine Providence, in camp and the battlefield, as you are by the domestic fireside. It is a well-known fact, that, in war, more die in the hospitals than are slain in battle; but this is to be attributed to the reckless habits of soldiers, and disregard of the laws of health. A right sense of duty will require you to take care of your health as well as to enlist for the support of the Government. A sick soldier is a useless burden on the Government: therefore take special care of your health. Avoid all indulgences that may impair it. Guard your morals and your religious principles. In camps and in armies, temptation is always busy in displaying its allurements. Let it be seen that your religious principles, and the conviction that you are under the constant inspection of a moral Governor and Judge, are sufficient to protect your virtue in the hour of temptation. Friends, go where duty and patriotism call you. The Lord of hosts be with you, guide and bless you, and make you the happy agents in bringing this horrid Rebellion and the fiendish authors of it to their merited end, and give you a speedy return to your friends and firesides, cheered by the applause of a grateful public and the approbation of a good conscience; and, when the campaign of life shall close, may you find laid up for you a crown of glory! Such is the prayer of your friend

AMOS CLARKE.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 15, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on Western Correspondence reported, on the application of Rev. Frederic Rentzch, of Chicago,

Ill., in favor of paying, toward his support as a missionary, ten dollars a month, for five months, commencing with November next; and their report was adopted.

In accordance with the recommendation of the same Committee, an appropriation was made, of a hundred dollars, to aid in sustaining Rev. John B. Beach, as pastor, for one year, of the Second Free Congregational Society in Austinburg, O.

The Committee on New-England Correspondence reported, that a letter had been received from Rev. Dr. Wheeler, asking assistance for his society, in Brunswick, Me.; but it was thought best to refer the application back to the Committee for their further consideration.

The Finance Committee presented an application from President Stearns, of the Meadville Theological School, for a hundred dollars, toward the support, the present year, of the preparatory department in that institution; and, in accordance with the recommendation of the Committee, it was voted that the amount asked for be granted.

The Committee on Aid to Theological Students reported in favor of appropriating, from the income of the Perkins Fund for the first half of the present year, a hundred and twenty-five dollars for aiding students in the Meadville Theological School, to be distributed through President Stearns; and fifty dollars each to two students in the Cambridge Theological School, who had made application for that amount. The report was adopted, and the treasurer authorized to pay the sums therein mentioned.

The Committee on Publications reported, that, to meet an urgent demand, they had printed, since the last meeting, six thousand copies of the "Soldier's Companion," and twenty thousand of the Army Tracts. Through the liberality of John Wilson & Son, and J. G. Roberts & Co., an edition of five thousand copies of the "Companion" had been issued, without expense to the Association for printing and binding. A friend had also contributed a

sum sufficient to pay for three thousand copies of "The Home to the Hospital." The action of the Committee was approved; and they were authorized to draw from the treasury the amount needed to meet the cost of what had been published.

On motion of Mr. Emerson, Hon. F. W. Lincoln, jun., was added to the Finance Committee.

Rev. C. H. A. Dall, who had recently arrived from Calcutta, then came before the Board at their request, and gave some account of his labors for the Association, as their missionary in India.

The Committee on the India Mission were then instructed to confer with Mr. Dall concerning the present condition and future prospects of the mission, and to report at a special meeting to be held on Monday, Sept. 29; to which time the Board adjourned.

INTELLIGENCE.

Rev. ALPHEUS S. NICKERSON has resigned the charge of the society in Chelsea, Mass.

Rev. CHARLES T. CANFIELD, formerly of Uxbridge, Mass., has been elected chaplain of the Thirty-sixth Massachusetts Regiment.

Rev. EDWARD H. HALL, of Plymouth, Mass., has been elected chaplain of the Forty-fourth Massachusetts Regiment.

Mr. GEORGE L. CHANEY has accepted the call of the Hollis-street Society, Boston; and will be ordained on Sunday, Oct. 5.

Rev. MONCURE D. CONWAY has resigned the charge of the First Congregational Society in Cincinnati, O.; and his address now is Concord, Mass.

Mr. JOHN C. LEARNED, a graduate of the Cambridge Divinity School in the class of the present year, has received and accepted a call from the society in Exeter, N.H.

Rev. ROBERT HASSALL, of Haverhill, Mass., has been elected chaplain of the Fiftieth Massachusetts Regiment.

Rev. JAMES K. HOSMER, pastor of the society in Deerfield, Mass., has enlisted as a private in the Fifty-second Massachusetts Regiment.

Mr. JAMES DE NORMANDIE, a graduate of the Cambridge Divinity School in the class of the present year, was ordained as pastor of the society in Portsmouth, N.H., on Wednesday, Oct. 1. The order of services was as follows: Voluntary and anthem; invocation, by Rev. Samuel K. Lothrop, D.D., of Boston; reading from the Scriptures, by Rev. Henry W. Foote, of Boston; hymn; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; original hymn; ordaining prayer, by Rev. Andrew P. Peabody, D.D.; charge, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. Cortland Y. De Normandie, of Fairhaven, Mass.; original hymn; address to the people, by Rev. George W. Briggs, D.D., of Salem, Mass.; concluding prayer, by Rev. Eugene De Normandie, of Littleton, Mass.; doxology; benediction, by the pastor.

Rev. WILLIAM P. TILDEN, formerly of Fitchburg, Mass., has been invited to take charge of the New-South Society, Boston.

THE TWENTY-FIRST AUTUMNAL CONVENTION OF THE UNITARIAN DENOMINATION will be held in the churches of the First and Second Unitarian Societies of Brooklyn, N.Y., Oct. 14, 15, and 16.

Rev. C. C. Everett, of Bangor, will preach on Tuesday evening; and Rev. Robert Collyer, of Chicago, on Wednesday evening.

On Wednesday forenoon, after the organization of the Convention, Rev. Dr. Bellows, of New York, will deliver an address on "The War;" to be followed by a discussion of the following subject: "How can our denomination best serve the country in this hour of her trial and peril?"

Due notice will be given of the place and hour of holding the usual prayer-meetings and discussions. There will be a short vesper-service at the New Chapel, and also one at the Church of the Saviour, preceding the sermon for each evening.

The Convention will close with the administration of the Lord's Supper.

It is desirable that brethren from the East, who go to Brooklyn by the way of the Sound, should take the *Monday-night* boats: this will give them ample time to get settled in their places of entertainment before the evening services of Tuesday. Guests are requested to report themselves at the vestry of the Church of the Saviour (Dr. Farley's), where a committee will be in readiness to assign them homes.

Brethren, let us have at this Convention a large and earnest gathering of the friends of Liberal Christianity, that our faith may be confirmed, our hearts cheered, and our courage strengthened, by a season of brotherly council and communion.

A. P. PUTNAM, } Committee
N. A. STAPLES, } of
A. W. HOBART, } Arrangements.

ACKNOWLEDGMENTS.

| | | | |
|------------|------|-------------------------------------------------------------------------------------------|---------|
| 1862. | | | |
| Aug. 22. | From | Society in Bangor, Me., for Monthly Journals | \$75.00 |
| " 25. | " | Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals | 45.00 |
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| Sept. 5. | " | Society in Stowe, for Monthly Journals | 7.00 |
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| " 26. | " | Society in New Bedford | 80.00 |

CANDIDATES FOR SETTLEMENT.

This list will be published hereafter only four times a year, in the January, April, July, and October numbers of the "Journal." Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address,—"Care of American Unitarian Association, Boston."

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| La Fayette Bushnell, care of "Christian Inquirer," | New York. |
| F. L. Capen | Care of Barnard Capen, Esq. Boston. |
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| J. H. Fowler | Cambridge. |
| Ed. I. Galvin | Cambridge. |
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[N^o 11.]

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REV. JAMES FREEMAN CLARKE, Editor.

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1862.

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* THE OFFICE OF THE ASSOCIATION is at 245, Washington Street, Boston. The SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER, CHARLES C. SMITH, Esq., is also at the place; and all letters for him, on business connected with the Association should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, 245, WASHINGTON STREET, BOSTON."

THE
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VOL. III.]

BOSTON, NOVEMBER, 1862.

[No. 11.]

ESSAYS ON THE TRUTHS AND ERRORS OF
ORTHODOXY.

ESSAY II.

Orthodox View of Sin.

THE FALL.

IN our last number, we stated our purpose of examining the doctrines of Orthodoxy, with the desire of finding the substantial truths contained within the formal errors.

We commence with the question of sin; in other words, with the character of man in relation to Orthodoxy. The theology of the East asked, "What is God?" and commenced its theology on the specially theological side. It began with ontology, and proceeded to psychology. In this, Oriental theology followed in the path of Oriental philosophy. But Occidental theology, originating strictly with Augustine, followed the practical and experimental course of European thought; and instead of asking, "What is God?" asked instead, "What is man?"

We begin, therefore, with the great question, "What is man?" This is the radical question in practical, experimental theology; as the question, "What is God?" is the radical question in speculative theology. But we are now

concerned in the theology of experience and of life. We begin by seeking for human wants. Knowing what man is, we can next ask what he needs.

Orthodoxy answers the question, "What is man?" by saying "Man is a sinner;" and this answer has these four moments:—

1. Man was created at first righteous and good.
2. Man fell, in and with Adam, and became a sinner.
3. All now born are born totally corrupt and evil;—
4. And are utterly disabled to all good, so as not to have the power of repenting, or even of wishing to repent.

These four ideas are, —

1. First, that of **THE FALL, or INHERITED EVIL.**
2. Second, of **NATURAL DEPRAVITY.**
3. Third, of **TOTAL DEPRAVITY.**
4. Fourth, of **INABILITY.**

These points are fully stated in the following passage from the "Assembly's Confession of Faith," chap. 6:—

"1. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy counsel, to permit; having purposed to order it to his own glory.

"2. By this sin they fell from their original righteousness, and communion with God; and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

"3. They being the root of all mankind, the *guilt* of this sin was *IMPUTED*, and the same *death in sin, and corrupted nature*, CONVEYED, to all their posterity, descending from them by ordinary generation.

"4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

"5. This corruption of nature during this life doth remain in those that are regenerated; and although it be, through

pardoned and mortified, yet both itself and all the mo-
thereof are truly and properly sin.

“6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law; and so made subject to death, with all miseries, spiritual, temporal, and eternal.”

We assume the “Assembly’s Catechism” as almost *the* standard of Orthodoxy. It was prepared with the concurrence of the best minds in England, in an age when theological discussion had sharpened all wits in that direction. Thoroughly Calvinistic, it is also a wonderfully clear and precise statement of Calvinism. Framed after long controversies, it had the advantage of all the distinctions which are made only during controversy. It is a fortress made defensible at all points; because it has been attacked so often, that all its weak places have been seen and marked. It is a masterpiece of statement.

Now, it is very easy, and what has often been done, *to stand on the outside*, and show the actual error and logical absurdity of this creed; to show that men are not by nature totally depraved, and that, if they were, this would not be guilt; that, if they have no power to repent, they are not to blame for not repenting; and that God, as a God of justice even (to say nothing of mercy, of love, of a heavenly Father), cannot condemn and punish us for a depraved nature inherited from Adam.

It is easy to say all this. But it has often been said, and with what result? Unitarians have been, by such arguments, confirmed in their Unitarianism; but the Orthodox have *not*, by such arguments, been convinced of the falsity of their creed. Let us see, then, if we cannot find some truth in this system, — some vital, experimental truth, — for

the sake of which the Orthodox cling to these immense and incredible inconsistencies. Let us take an *inside* view of Orthodoxy, and see why, being unreasonable, it yet commends itself to so many minds of the highest order of reason.

Let us begin with the substance of Orthodoxy (neglecting, at present, its form), and say, in general, that it regards human nature as being in an abnormal or diseased condition. The first thing to be done with man, according to Calvinism, is to cure him. Many systems, differing from each other in name, agree in this, that they do not believe in any such diseased condition of man. According to them, he is not to be cured, but to be educated. The Church is not a hospital, but an academy. Man needs, mainly, instruction. His purposes, in the main, are right; but he errs as to what he has to do. What he wants is precept and example.

As Orthodoxy believes man to be diseased, its object is twofold, and the truths which it employs are of two kinds. First, it seeks to convince man that he really has a dangerous disease; and then to convince him, that, by using the right means, he can be cured. It therefore constantly dwells upon two classes of truths: first, those which reveal man's sinfulness, and his ruined condition; and, secondly, those which reveal the plan of saving him from this condition,—a plan which has been devised by the Almighty, and which is accomplished in Christianity. Orthodoxy dwells upon sin and salvation: these are its two pivotal doctrines.

On the other hand, all the systems which may be associated under the term "Liberal Christianity" regard man, not as in a state of disease, and needing medicine, but as in a state of health, needing diet, exercise, and favorable circumstances, in order that he may grow up a well-developed

individual. It regards sin, not as a radical disease with which all are born, but as a temporary malady to which all are liable. It does not, therefore, mainly dwell on sin and salvation, but on duty and improvement. Man's nature it regards, not as radically evil, but as radically good; and even as divine, because made by God.

Here then, in the doctrine of evil, lies the essential distinction between the two great schools of thought which have divided the Church. What is evil? and how is it to be regarded? This is, perhaps, the most radical question in Christian theology. Is evil positive, or only negative? Is it a reality, or only a form? What is it? Whence comes it? Until these questions are exhaustively discussed, there is little hope of union in theology.

I regard Orthodoxy as substantially right in its views of sin as being a deep and radical disease. Our Saviour says, "I came not to call the righteous, but sinners, to repentance."—"The Son of man came to seek and to save that which is lost."

But the question recurs, Is there only one kind of sin, — namely, voluntary and conscious transgression of God's law, originating with the individual himself, and in the moment of committing it, by means of his free will, which is its only seat? or is there sin which is a tendency in man's nature, something permanent, involuntary, of which he is not conscious, and which has its seat not merely in the will, but in the desires and affections. To this question, Liberal Christianity has commonly said, "No;" and Orthodoxy has said, "Yes."

And on this point I concur with Orthodoxy. Besides the sin which consists in free choice, and which is essentially transient, there is also the sin which consists in wrong desire, and which is essentially permanent, because it is a habit of the mind. If it were not so, there could be no

such thing as a bad character, and no such thing as a vicious habit.

If we attempt to analyze evil, we shall find that it may be conveniently distributed into these divisions:—

1. PHYSICAL EVIL.

- (a) Pain.
- (b) Weakness.
- (c) Physical disease.

2. INTELLECTUAL OR MENTAL EVIL.

- (a) Ignorance.
- (b) Error, or mistake.
- (c) Sophism, or falsehood.

3. MORAL EVIL. DISOBEDIENCE TO THE MORAL LAW.

- (a) Ignorant and accidental, or transgression.
- (b) Habitual disobedience, or vice.
- (c) Wilful violation of human law; crime.
- (d) Diseased moral state; as selfishness, bad temper, &c.

4. SPIRITUAL EVIL.

- (a) Wilful alienation from God, or perverse choice.
- (b) Spiritual inability.

Now, we see, that, in all these divisions of evil, — physical, intellectual, moral, and spiritual, — it is found in the two forms of active and passive evil. In the latter form it is disease, and independent of the will.

Returning, then, to the Orthodox view of evil, which it is our business to examine, we find already that it has the advantage of the Liberal theology in recognizing this passive side of evil, which we may call *disease*. It is true that Orthodoxy has not yet succeeded in coming to any clearness on this question, and has not yet any firm, intel-

lectual hold of the main points of its argument. Examples of this confusion are quite common. Not to go back to the Calvinistic and Arminian controversies, which were but a revival of the Augustinian and Pelagian dispute; not to recur even to the Hopkinsian and Edwardsean discussions, — we have only to refer to the differences between new and old school theology in the Presbyterian Church; to the trial of Dr. Beecher; to the book of his son Edward; to the divergence of Andover from New Haven, and Princeton from Andover. Unsettled, because superficial, views of evil are at the roots of all these controversies.

THE FALL OF MAN.

The first point of the doctrine of evil regards the fall.

Modern French philosophers have dwelt much on what they call the solidarity of the human race. By this they mean that two individuals are not independent of each other like two trees standing side by side, but like two buds on the same tree or bough. There is a common life-sap flowing through them all. Let the life of the tree be attacked anywhere, — in its roots, its trunk, its limbs, — and all these individual buds feel it. Yet each bud has also a life of its own, and develops its own stalk, leaves, blossom, fruit. It can be taken from its own tree, and put into another tree, and grow. So it is with separate men grafted into the great tree of mankind. No one lives to himself, nor dies to himself. If one suffers, all suffer. The life of mankind, becoming diseased, pours disease into all individual men.

Now, is there not something in this doctrine to which our instincts assent? Do not we feel it true, that we inherit not our own life merely, but that of our race? and is not this the essential truth in the doctrine of the Fall?

It is true that we fell in Adam. It is also true that we fell in every act of sin, in every weakness and folly, of any subsequent child of Adam. We are all drawn downward by every sin; we are lifted upward, too, by every act of heroic virtue, not by example only, but also by that mysterious influence, that subtile contagion, finer than any thing visible, ponderable, or tangible, — that effluence from eye, voice, tone, manner, which, according to the character which is behind, communicates an impulse of faith and courage, or an impulse of cowardice and untruth; which may be transmitted onward, forward, on every side, like the widening circles in a disturbed lake, — circles which meet and cross each other without disturbance, and whose influence may be strictly illimitable and infinite.

No doubt, sin began with the historical Adam, — the first man who lived. "Sin entered into the world, and death by sin." But still more true is it that we fell in the typical Adam, — Adam who stands for innocent, ignorant human nature before temptation; truest of all, that we *fall* in Adam, because we are, each of us, at first an Adam.

We are all in the garden; we are at first placed in paradise; and each has in himself all the four *dramatis personæ*, — Adam, Eve, the Serpent, and the Voice of God. Adam is the will, the power of choice, the masculine element, in man; Eve is the affection, the desire, the feminine element, in man; the Voice of God is the higher reason in the soul, through which Infinite Truth commands, — i.e., the higher law; and the Serpent, the lower reason in the soul, the cunning element, the sophistical understanding, which can put evil for good, and good for evil. The garden is our early innocence, where there is no struggle, no remorse, no anxiety; where goodness is not labor, but impulse. But, when we go out of the garden, we enter a life of trial, till we

Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

"6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law; and so made subject to death, with all miseries, spiritual, temporal, and eternal."

We assume the "Assembly's Catechism" as almost *the* standard of Orthodoxy. It was prepared with the concurrence of the best minds in England, in an age when theological discussion had sharpened all wits in that direction. Thoroughly Calvinistic, it is also a wonderfully clear and precise statement of Calvinism. Framed after long controversies, it had the advantage of all the distinctions which are made only during controversy. It is a fortress made defensible at all points; because it has been attacked so often, that all its weak places have been seen and marked. It is a masterpiece of statement.

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The passage referred to begins thus (Rom. v. 12-18):—

Verse 12: "As by one man sin entered into the world,"—

[Paul here refers to the fact, that sin **BEGAN** with the first man.]

"And death by sin;"—

[By means of the sin of one man, *death* entered.]

"And so death passed upon all men, for that all have sinned."

[Rather "*death came upon* all men, *because* all have sinned." The Vulgate has here *in quo*, "in whom;" that is, in Adam. So Augustine. But even those who, like Olshausen, contend for Augustine's views, admit that *et* ϕ here is a conjunction, equivalent to *because*, and not a relative.]

The next five verses (13, 14, 15, 16, 17) constitute a parenthesis, and refer to an objection which is not stated. Some one might say, "How could all *sin*, from Adam to Moses, when there was no law till Moses, and you, Paul, have said (Rom. iv. 15), that, "where there is no law, there is no transgression"?

Paul replies, that "sin is not *imputed* without law;" that is, as I think evident, it is not regarded as *guilt*. A man who sins ignorantly is not *guilty*; but he *suffers* the consequences of his sin, which are depravity of his nature, or moral death. "Sin is not imputed," says Paul; "but death reigns." Those who do not sin "after the similitude of Adam's transgression,"—that is, who do not violate a positive command,—nevertheless are depraved morally, and are dead spiritually. The Hottentots and Fejee-Islanders violate no positive law given them by God, and consequently are not guilty of that; but, because they violate (even ignorantly) the laws of their moral nature, they are depraved morally.

Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

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We assume the “Assembly’s Catechism” as almost *the* standard of Orthodoxy. It was prepared with the concurrence of the best minds in England, in an age when theological discussion had sharpened all wits in that direction. Thoroughly Calvinistic, it is also a wonderfully clear and precise statement of Calvinism. Framed after long controversies, it had the advantage of all the distinctions which are made only during controversy. It is a fortress made defensible at all points; because it has been attacked so often, that all its weak places have been seen and marked. It is a masterpiece of statement.

Now, it is very easy, and what has often been done, *to stand on the outside*, and show the actual error and logical absurdity of this creed; to show that men are not by nature totally depraved, and that, if they were, this would not be guilt; that, if they have no power to repent, they are not to blame for not repenting; and that God, as a God of justice even (to say nothing of mercy, of love, of a heavenly Father), cannot condemn and punish us for a depraved nature inherited from Adam.

It is easy to say all this. But it has often been said, and with what result? Unitarians have been, by such arguments, confirmed in their Unitarianism; but the Orthodox have *not*, by such arguments, been convinced of the falsity of their creed. Let us see, then, if we cannot find some truth in this system, — some vital, experimental truth, — for

righteous, they might remember, that, in some way, Adam's transgression had helped to make men sinners. Yet, after all, the main fact which he states is in the twelfth verse, chapter five,—“that by one man sin *entered into* the world, and death by sin.” This amounts to saying that sin *began* with Adam. Then he adds in the same verse, “that death *has passed upon* all men, *because all have sinned*.” He therefore distinctly declares that every man is punished for his own sin, and not for the sin of Adam.

The Apostle Paul, therefore, does not, by any means, teach Calvinism. The Catechism says, that, “our first parents being the root of all mankind, the guilt of their sin was imputed to all their posterity.” But Paul says, “So death passed upon all men, because all have sinned.” The Catechism says that “this same death in sin, and corrupted nature, being conveyed to their posterity, makes us utterly indisposed and opposite to all good;” and that “from this original corruption do proceed all actual transgressions.”

But, if this is so, there has been no such thing in the world as guilt since Adam fell. If all actual transgressions proceed from original corruption, and original corruption came from the first transgression of Adam, it logically follows that there has been but one sin committed in the world since it was made; namely, the sin of Adam. All other sins have been pure misfortunes: his alone was guilt. His transgression alone came from a free choice: all others have come from an involuntary necessity of nature.

Nothing can be more certain from reason and Scripture than this,—that transgressions which come from a corrupt nature are just so far done in us, and not done by us. This the apostle distinctly affirms when he says (chap. vii. 17), “Now, then, it is no more I that do it, but sin that dwell-

eth in me." No man is responsible for disease, when he has not brought that disease on himself, but inherited it from his ancestors. The disease may make him very odious, very disagreeable, but cannot make him blamable. Therefore, when Calvin says that hereditary depravity "renders us obnoxious to the divine wrath," he utters an absurdity. This confusion of ideas runs through all Orthodox statements on the subject; and the only cure is, that they should learn how to make this distinction between natural evil and moral evil, or the evil which proceeds from a corrupt nature and the evil which comes from a free will.

If I were to sum up the doctrine of the Apostle Paul on this subject, it would be thus:—

1. The first man, Adam, consisted, as we all consist, of nature and will. His nature consisted of innocent tendencies and appetites. None were excessive; all were well balanced. His nature inclined him no more to evil than to good, but each faculty was in proper poise. The first sin, therefore, could not have been a gross one; it was a simple transgression: but its effect was to introduce what the apostle calls *death*; that is, a diseased or corrupt nature. The process is this: With the first conscious and free transgression, there arises a sense of guilt. This sense of guilt leads the soul away from God. Adam and Eve hide in the garden. Every act of sin tends to create a habit, and so destroys the moral equipoise. There hence arises a tendency *toward* evil, and *from* good; and this is called death, because it takes us away from God, who is the source of life.

2. A tendency toward evil is thus introduced into the world by the transgression of the first man. His descendants are now born with a nature which is not in equipoise, but which leans more toward evil than toward good. Their will remains free as before; but they cannot perform the

same amount of good as before. These corrupt tendencies tempt to greater sin than the pure tendencies did, and, whenever yielded to, bring a greater amount of moral evil into the race.

8. Things, therefore, are thus growing worse continually; for every new act of sin makes it easier to sin again. And this tendency to death, or estrangement from God, must go on increasing, unless some antagonist principle can be communicated to the race. This is actually done by Jesus Christ. The principle of life which Christ introduces consists in reconciliation to God. Sin separates us from God, and therefore tends to death. Christ reconciles us to God, and so is life. The way in which Christ reconciles us to God is by manifesting God's pardoning and saving love to the sinful soul. In his own life, but especially by his death, he communicates this pardoning love, and so produces the atonement. This is the central, Pauline view of the relation of Adam and Christ to the race. Adam introduces death into the world: Christ introduces life. He does not speak at all of *imputation*, or transfer of guilt; but he speaks of an *actual communication* of death and life. Adam and Christ both stand in actual, and not merely ideal, connection with the whole race of man. Adam is a living soul; Christ, a life-giving spirit. By inheritance, we receive a depraved life of the soul from Adam; by communion, we receive an eternal or spiritual life from Christ. And, in regard to both of these acts, the notion of blame or merit is entirely excluded. We are not to blame for our inherited depravity derived from Adam. We deserve no credit for the salvation which comes to us from Christ. The compensation for the misfortune of inherited evil is the free gift of divine goodness in Jesus.

We have thus considered the truth and the error contained in the Orthodox doctrine of the Fall. The truth of

it is in its assertion of a depravity of nature, to which we are liable in consequence of ancestral sins: the error is in imputing guilt to us in consequence of them. We shall consider, hereafter, the Orthodox doctrine of Depravity, in order, in like manner, to separate its truth from its error.

THE GOVERNMENTAL THEORY OF THE ATONEMENT; WITH AN ILLUSTRATION,

BY A. LINCOLN, D.D.

JESUS presented God as our heavenly Father, and his favorite title for the Supreme One is plainly suggestive of clemency: yet many of our Orthodox brethren prefer to consider God chiefly as a sovereign Ruler, whose government, to be respected, must be firm and strict; guarding carefully against the consequences of permitting crimes, even when repented of, to go unpunished. The majesty of the law is said to require that magistrates shall not bear the sword in vain, but make themselves a terror to evil-doers. "If it is known, that, owing to leniency, great crimes will be overlooked, and guilty offenders forgiven, there will be no end of public disorder."

So far as it relates to *human* governments, this is all very true. The actions of courts are in the sight of the world: their proceedings are read and known by all men. Judges who shrink from inflicting adequate punishment upon convicted villains are apostles of anarchy, and teachers of treason. Governors who, yielding weakly to artful importunities, turn loose upon society those who will prove its worst pests, deserve something besides pardon for themselves. It will never do for men intrusted with our public interests to give heed to ordinary professions of penitence

and amendment. Of course, rogues are sorry after they are caught: but we cannot know that they have become good men; and, so long as there is the least doubt of their reformation, they must not be allowed to go free.

Still, let us mark two distinctions between human and divine governments.

1. God's dealings with the souls of individual men are mainly secret and unknown. When weighing our personal relations to him, his tribunal usually sits with closed doors, and others do not witness our rewards or punishments. Some sins, to be sure, have outward and visible consequences: but many have only hidden results; and, where the consequences are known, they are often so superficial as scarcely to merit consideration. Every guilty heart knoweth its own bitterness. When suffering from remorse, I feel the gnawings of a worm that your eye cannot see; I hear the upbraidings of a voice that your ear cannot hear. Through this privacy of the records of the spirit, God can forgive or punish individuals according to the peculiar circumstances of each case, without feeling that the general reputation of his government is necessarily at stake.

2. God can discriminate between genuine and spurious repentances: and therefore no dishonor can come upon his government, even if instances of forgiveness are known; for they will be seen to be the decrees of wisdom no less than of love.

If human rulers were omniscient, looking at the most secret workings of the heart, unerring in their estimate of motives, they would be warranted in a liberal use of the pardoning power. We might shrink at first from admitting the truth, but it is a truth, that society is in no danger of harm at the hands of a truly and thoroughly reformed person. If an all-wise Being declares a penitence sincere,

we should not demand an hour more of suffering that has become needless for amendment. Let proud, impenitent wrong-doers feel the heavy weight of Retribution's hand; but, even for injuries to us and ours, we would never have smoking flax quenched nor a bruised reed broken.

Earthly rulers are so weak and blind, that their attempts at pardoning are generally serious if not criminal blunders; but now and then there is an approach to an illustration of the way in which God can freely forgive, without impairing the security and honor of his government. The merest tyro in military affairs is aware, that, if sentinels are allowed to slumber at their posts with impunity, the army, whose guardians they assume to be, are wholly at the mercy of the foe. If there is any offence that requires such treatment as will make men thoughtful and vigilant, it is the one now cited. This was felt deeply at the beginning of the present war, when a New-England soldier was found guilty of the act. The sentence of death was announced; and we had to stifle our regrets with the plea of military necessity. We considered it expedient that one man should die, that the entire army might not perish. The time for the execution drew near: already it threw its awful shadow over every heart of flesh that beat in a loyal bosom. The President had slight reason to interpose: he knew the imperative need of strict discipline. He attended a church, where, every Sunday, there was allusion to the need of honoring a broken law, vindicating authority, and satisfying glorious justice; but in the silence of the White House, to the man bewildered by cares of state, came a divine voice, and whispered, "It is safe to forgive." The chief-magistrate of a great nation arose, and, unwilling to trust his mission to an inferior hand, through darkness and storm, over a long and rough and wearisome road, he went himself, to make sure of the

pardon. Did it result in a contempt for authority, and disregard of the broken law? By no means. Many a statesman and many a general have slumbered since; but we have ceased to hear of common soldiers asleep at their posts. Did mercy harm the forgiven man? We are told that he died nobly on the battle-field, and his last breath was in prayer for the President! Long after this Administration ends in popular approval or reproach, — when our party-names shall be forgotten, and our civil war hardly remembered as an event of the remote past, — in distant lands, hearts will throb, and eyes will glisten, whenever men shall hear the story of that midnight ride of Abraham Lincoln.

NOTES ON THE BIBLE.

WE propose to devote a few pages each month, for a few months, to a statement respecting the construction and contents of the Bible. We do not propose to write a commentary on it, but merely to give some account of the book itself. There is much ignorance on the subject, which has been perverted into error by the traditions and superstitions of men. The present generation are not so much to be blamed as pitied for this state of things. We fear that religious teachers often attempt to dispose of the whole subject in a sermon of twenty minutes' or half an hour's length, made up principally of denials of the correctness of the popular view of the Bible, but giving no clear and definite idea of what the Bible is. We are not disposed, therefore, to rebuke the false opinions which exist, of superstitious respect on the one hand, and supercilious disregard on the other; but would the rather do what we can to aid the honest inquirer to a correct appreciation of the sacred book.

There are some facts which are not disputed by any, except those, perhaps, who deny their own personality and the existence of the external world and its inhabitants. These facts we propose to state. It is due to candor and to the community to publish just what the truth is respecting the Bible. If there is any thing which is offensive to men and women of sense, it is to be told that it is dangerous to state just what the truth is; and, if there is any thing which promotes unbelief and repels faith, it is proclaiming that there are sad mistakes respecting the Bible, but not to be spoken of, lest men should deny it.

The world is not made better by being cheated. Pious frauds are as knavish as any other frauds, and more harmful; for by and by the deception will be found out, and all confidence will be lost in those who ought to have been true enough to be worthy of being trusted. Then the reckless, the superficial, rush forth; point out not only the errors, but the hypocrisy, of those who have instructed the people; and lead astray in another direction those who ought to have been wisely instructed at first.

We believe, therefore, that we not only meet a want which is felt by many minds, but also discharge a duty which the Bible demands of us, when we state its true contents and history, with such hints as our main object permits and justifies. We apply ourselves to our work, therefore, feeling that we have said enough to vindicate the necessity of the discussion of the subject before us.

I. — *Divisions of the Bible.*

As the Bible is commonly used, it consists of *two* large divisions, — the Old Testament and the New. In many Bibles, there is another collection of books, making a third division, called "The Apocrypha;" so that in some Bibles, especially family Bibles, *three* divisions are found. The

Bible is not, therefore, *one* book, but is composed of two, or sometimes three collections, or divisions of books; for each of these divisions is made up of separate books, or pamphlets as we should call them, varying in size from sixty-six chapters to thirteen verses, — from forty or fifty pages to less than half a page.

The Old Testament is composed of *thirty-nine* of these small books or pamphlets, the New Testament of *twenty-seven*, and the Apocrypha of *eleven*, — making seventy-seven in all; or, omitting the Apocrypha, *sixty-six* in our common Bibles. This fact must be distinctly borne in mind by those who would understand the book. If each one of these books was bound separately, the common reader would, in some respects, be less likely to be led astray than he now is.

II. — *Contents and Arrangement of the Book.*

1. Let us now look at the Old Testament, and inquire what its contents are. Open it, and the inquirer will find that it is a collection of writings containing the laws of the Jewish people, their history and literature. These three divisions are nearly accurate. The laws are contained in the first *five* books, hence called the “Pentateuch” (or “five books”), and the “Books of Moses.” The history is contained in twelve books, succeeding the laws; and comes down to about 400 B.C., including the books from Joshua to Esther. The literature is collected in the remaining twenty-two books, — from Job to Malachi, inclusive.

2. The Apocrypha contains the history and literature of the nation, of a later date, mostly, than that in the Old Testament.

3. The New Testament contains the revelation by Christ, the Christian law, or the Gospel, in the first *four* books, which are brief notices of the life and teachings of Jesus;

an historical sketch of Christianity for about thirty years, in the book of the Acts of the Apostles ; and a collection of the literature of the Church during about the same period, consisting of twenty-one letters of the apostles and others, and the book of the Revelation.

It will be seen that there is a striking similarity in the contents, and also arrangement as it is in our English Bible, between the Old Testament and the New ; the fundamental law of the Jewish and the Christian religions coming first, the history following, and then the literature.

The contents of these divisions of the Bible are easily understood, and as easily remembered. It should not be supposed, however, that this arrangement is an essential thing, or that there is any special providence indicated by it. The books are differently arranged in different languages and in different ages ; the laws, however, in all cases, coming first. But the other books are placed differently in different countries and different editions. Let this be borne distinctly in mind. The arrangement of the books in our English Bibles is such as to be easily remembered, and is harmonious. But it is not the work of God : it is the work of man, as much as the printing and binding.

We will state the arrangement of books of the Old Testament in the Hebrew Bible. As far as the end of the Second Book of Kings, the arrangement is like ours ; except that the Book of Ruth is placed further on, after the Psalms. After Second Kings come the Prophets, from Isaiah to Malachi, excepting Daniel ; then follow the Psalms, Proverbs, Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two Books of Chronicles. Let this instance of diversity of arrangement suffice to show that the order of the books in the Bible has no relation to their credibility or age. They seem to have been arranged sometimes with reference to the subject of

the book, as in our Bible. At other times, they appear to be arranged with reference to their age; the oldest being put first, and the others following in chronological order. The important thing, however, which is to be borne constantly in mind, is, that the order in which the books stand has no authority, and does not indicate the relative age of the books; as the placing of Romans before the other letters of Paul does not show that it was written first, or that it was believed to be written first by the compiler. The contents of the book itself are not in the least affected by its position or place in the collection. In some of the early collections of the four Gospels, or sketches of the life of Christ, the Gospel of John is placed first; showing that the order of the books is accidental, not essential to their truth.

III. — *The Chapters and Verses.*

We have thus far spoken of the large divisions of the Bible; of the books, so called, of which it is composed; and of their arrangement. There are smaller divisions which now demand our notice, — the divisions into chapters and verses. These were made in modern times, by men who edited the Bible. About six hundred years ago, Cardinal Hugo divided the whole Bible into chapters; and, about three hundred years after, the chapters were broken, or, as Locke says, “crumbled,” into verses. Robert Stephens is said by his son Henry to have made the division into verses which now stands in our Bible, while on a journey from Paris to Lyons in France, about three hundred years ago. These chapters and verses are very convenient for reference; and, though very badly made, it would hardly be possible now to change them, as all our concordances and sacred literature refer to them. But it is not necessary that the *manner* of printing these chapters and verses

should be continued. Much of the perplexity in reading which arises from these very bad divisions, in some cases, would be avoided by printing the Bible in paragraphs and sections as the subject and sense require, placing the numbers of the present chapters and verses on the margin.

We have said that some of these divisions are very badly made. The twenty-first chapter of the Acts closes with a comma and the word "saying;" what is said commences the next chapter: and verses innumerable close with some shorter mark than a period. The division into verses misleads readers. It is supposed that a verse is a full sentence; that it contains a full and completed thought. A great mistake. These divisions are all of them the work of modern times. The writers of the books made no such divisions. Paul and the rest wrote their letters as we write ours,—right on, without chapters and verses.

It is a cause of gratitude that the Bible is now often printed without these arbitrary divisions made in the text. But the great publishers of the Bible—the Bible societies—have not yet made any reform. Like the Chinese artists, they work with their hands, not with their brains; by the pattern, not by the truth; repeating the deforming flaw in every vase they mould.

THE AUTUMNAL CONVENTION.

THE Twenty-first Autumnal Convention of Unitarians was held at Brooklyn, N.Y., Tuesday, Wednesday, and Thursday, Oct. 14, 15, and 16.

In attendance, spirit, point, and quality of speaking, this Convention ranks among the very foremost ever held by

our body; if, indeed, it has ever been excelled in these particulars. Our Brooklyn friends exceeded, if possible, their well-substantiated reputation for elegant hospitality; and no element was wanting to render the occasion — what, as we have already intimated, it proved — a decided and gratifying success.

VESPER SERVICE.

The fitting initial service was the observance of *Vespers* at the new chapel (Rev. Mr. Staples's); which took place Tuesday evening, at six and a half o'clock. This beautiful service, occurring on the spot where the service, as a feature in our worship, had its first trial, under Mr. Longfellow's superintendence, was extremely pleasing. The chapel, with its peculiar architectural adornment, the arrangement of the organ and choir, and its general artistic effects, seems especially adapted to the service. The unexpected presence of Mr. Longfellow (just returned from Europe), who, jointly with the present pastor, Mr. Staples, conducted the exercises, enhanced the interest of the occasion.

MR. EVERETT'S SERMON.

After vespers, the congregation re-assembled in the Church of the Messiah (Rev. Dr. Farley's) to listen to a sermon by Rev. C. C. Everett, of Bangor, Me. The text was from Matt. xi. 19: "The Son of man came eating and drinking; and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners!"

The aim of the sermon was to illustrate how the actual coming of Christ exceeded the anticipations of even his friends in its magnitude and blessedness, as his daily coming now exceeds even the hopes of his followers and believers of to-day. Ever the realization is grander

and more comprehensive than the promise or anticipation. The Jews would have been satisfied had the Messiah delivered their *nation* from political thrall: his real mission was the salvation of the *world* from the bondage of sin. From that day to this, the world has been ready to rest short of the divine purpose; to sit down contentedly under a minor or inferior seeming good, rather than to reach aspiringly forward to the complete and perfect blessing which God is always holding out for our acceptance. Indeed, it is through the crushing of our cherished *wishes* that our real *wants* are met. It would be vain to attempt to give the *words* of the preacher, unless we could quote the sermon in *full*; from which our space precludes us.

The same plea must be our apology for presenting abstracts (always brief, in some instances extremely meagre) of the succeeding exercises. Our purpose in this report will be accomplished if we succeed in presenting a sort of "bird's-eye view" of the Convention; condensing, so far as we may be able, its spirit; indicating its general drift; and summing up its results, so far as it had tangible results, in the form of impressions upon those who attended its several exercises.

CONFERENCE MEETING.

The conference and prayer meeting held on Wednesday morning at Dr. Farley's Church was opened with prayer and remarks by Rev. Francis Tiffany, of Springfield. Remarks were also made by Rev. Messrs. Dall, Collyer, Stacy, and Capen, and prayer by Dr. Palfrey.

Neither this meeting nor that on Thursday morning came up to our usual May-morning meetings, in devotional spirit, or elevation of thought. This may be attributed to that fault of "much speaking," so difficult of cure. It is the rapid succession of brief, pointed, unstudied utterances

of personal experiences, anticipations, hopes, fears, which generates that glow of religious feeling by which alone these meetings are rendered profitable.

CONVENTION.

At nine o'clock, the Convention formally convened; called to order by the Chairman of the Committee, Rev. N. A. Staples, who presented, and the Convention elected, the following list of officers:—

President. — Rev. Dr. FARLEY of Brooklyn.

Vice-Presidents. — RICHARD WARREN and J. L. LORD, Esqs.

Secretaries. — Rev. RUSH SHIPPEN, Worcester; Rev. J. L. LIVERMORE, Lexington.

After a few remarks by the President, the first exercise was the delivery of an Address on the War, by Rev. Dr. Bellows, whose official position as President of the Sanitary Commission gave him unusual facilities for observation. He prefaced his address, which occupied nearly an hour in the delivery, with a few remarks relative to Rev. T. S. King, and his labors in San Francisco; reading to the audience a telegram just received from San Francisco, conveying intelligence that a second *hundred thousand dollars* was forwarded for the use of the Sanitary Commission. This piece of intelligence was received with a hearty burst of applause.

DR. BELLOWS'S ADDRESS.

It would be gross injustice to Dr. Bellows to attempt to present any abstract of an address which depended so largely for its interest and value upon its detail and fullness of statement. Its heads were, the Southern Character, Southern Resources, Origin of the Rebellion, the Interests at Stake, Character of the War, the Antislavery Element, Slavery the Chief Strength of the Rebels, the

South not Incapable, Necessity of Emancipation, Mr. Lincoln, Our Errors, What the War is Doing.

Much of interest and suggestion was said under each of these heads. The conclusion to which a review of the facts and conditions of the case leads is, that the only safe and abiding, if not the only possible, ground upon which the struggle can terminate, is the effectual uprooting of the entire institution of slavery; and to this result all events tend, and even our mistakes, errors, and defeats conspire. The final words, concerning the duties of Unitarians in the crisis and the effects of the war upon our faith, are too pertinent to be omitted; and we quote a few sentences:—

“I believe the war is doing more for our principles and faith than we can possibly do for the war. It is making Christian sects known to each other; showing what is tare and stubble, and which is gold and adamant. The intellectual and moral discipline of our Unitarian people is telling everywhere. Our chaplains, our officers, our men, have shone like stars in heaven. The principles of the war, on the legal side, are Unitarian principles. Unity, unanimity, liberty, are the common watchwords of our faith and of our cause. . . . But, if we wish to be prepared to take advantage of the glorious opening which Providence is making for us, we must begin to give more method and form to our faith and our discipline. The people are learning, in their experience of the government and of the army, the necessity of more body and form in all the great interests of life. They will be vastly more careful of organization in all their concerns, after they come to consider what their strength and what their weakness has proved in the war. If we wish to take our proper place in the Unitarian world, to occupy the room our general principles and opinions entitle us to hold, we must become more firmly knit in our joints, more orderly in our form, more distinctly visible and palpable in our being. For one, I am content to stop, — to attempt to go no further in our theological opinions.

"I think we have now liberality enough and light enough for ourselves and our children's children. I am willing to stereotype the future for a century, for the sake of spreading the spiritual views and opinions already conquered by our faith over the world. I don't pretend that this is being faithful to the principle of boundless progress. I simply propose, for the purpose of raising the general level of Christendom, to organize the light and liberty we have for the use of the world, and, after a half-century of pioneering, to have a century of settling the country, and spreading the views and opinions we hold; and, to this end, let us have organization, discipline, method, and whatever other apparatus experience has proved to be necessary to the popularization and propagation of a faith and a cultus."

We also quote a few of the opening sentences, to explain some remarks which followed at the Convention and at the collation:—

"No candid mind will deny the peculiar charm of Southern young men at college, or Southern young women in society. How far race and climate, independent of servile institutions, may have produced the Southern chivalric spirit and manners, I will not here consider; but one might as well deny the small feet and hands of that people, as deny a certain inbred habit of command, a contempt of life in defence of honor or class, a talent for political life, and an easy control of inferiors. Nor is this merely an external and flashy heroism: it is real. It showed itself in Congress, early and always, by the courage, eloquence, skill, and success with which it controlled majorities. It showed itself in the social life of Washington, by the grace, fascination, and ease, the free and charming hospitality, by which it governed society. It now shows itself in England and France by the success with which it manages the courts and the circles of literature and fashion in both countries."

DISCUSSION.

After the close of Dr. Bellows's address, the question for discussion was stated to be, "How can our denomination most effectually serve the Country in this hour of her

peril and trial?" The discussion was carried on with great earnestness by Messrs. Mumford, Dall, Tiffany, Lothrop, Osgood, Conway, A. A. Low of Brooklyn, Dr. Hall, Collyer, Towne, Shippen, and Mayo. The discussion was conducted under the ten-minutes' rule, though the Convention readily granted indulgence of longer period.

Mr. MUMFORD spoke heartily and earnestly in approval of Dr. Bellows's sermon. The speaker was a Southerner, and thanked Dr. Bellows for his kind appreciation of the good traits of Southern character. He thought that the Unitarian Church should maintain its principles of Christian liberality. The South needed Unitarianism; and, had its principles prevailed there, slavery and this war could not have existed. Until eighteen years old, the speaker was a firm believer in the justice of Southern slavery, but now believed it to be an outrage against revelation. He thought, from the plenary interpretation of the Scriptures, the Southerners honestly drew their belief, that their system of domestic slavery was ordained of God.

Dr. LOTHROP objected to the denominational exclusiveness of the Unitarian as regarded other Christian sects. He could say nothing as to what "our denomination" ought to do about the war, but *could* say what he would do as a man, a citizen, and a Christian; and he urged that discussion should be carried on on a broader than mere denominational basis. The principal qualities ever demanded of us as Christians are now especially demanded as citizens; and the first of these qualities is courage, both mental and physical.

Dr. OSGOOD thought the Church of America should hold the South arraigned before the tribunal of God and humanity for having committed a great crime,—the satanic and devilish crime of human slavery. Nor is their

crime the less because covered with a sophistical theology. We are sadly disappointed in our great men. Our politicians have no character, but are India-rubber. We choose public men merely to have those who pander to our vanity. The rebel power, however, elevates to its highest places its greatest men. There is probably no nation in the world so miserably governed as ours; although the instinct of the people, like the bee who only could distinguish between the real and the wax rose, lit on a genuine man for President, and not on certain other artificial flowers. The speaker thought Banks and Butler, the greatest men Massachusetts has produced in the crisis, should be in the Cabinet.

Mr. CONWAY gave some reminiscences of Southern life. He said that Stonewall Jackson, so noted for dash and fire, was regarded before the war, by his neighbors, as an abstract scholar, as a godly, pious man, whose voice was as low as a zephyr, and never was seen in a passion; was, in fact, a quiet ascetic. Yet such was the man, who, under the influence of a great idea, sprung into greatness. When we are alive to the necessity of letting men fired with an idea go on fighting on our side, we will have Stonewall Jacksons, and not till then.

A few days before Mr. Conway's father's slaves all left him, he wrote North to say they would never run away. Yet old slaves, past work, who had been treated all their lives with the utmost kindness, came and said to him, "We have lived slaves all our days; been well treated: but we can die happier, if we can totter along, and die freemen in the District of Columbia."

Mr. COLLYER delivered a most stirring address, urging the earnest pushing forward of the war. He had a boy in the army, who, just before the battle of Shiloh, said to his comrade, "Now, dear Hal, I love you, and you love me.

I've never been in battle ; and I shall be afraid. If you see me flinch, talk to me ; remind me of my mother's feelings, should her son prove a coward ; and if I don't recover then, and still shrink back or show the white feather, *shoot me by your side.*"

The speaker stated that he had always been a peace man. Before Sumter, he could have found five hundred texts in the Bible in favor of peace ; but, after Sumter, he looked for a text for the next Sunday's use, and could only find this one : " Jesus said, Let him that hath no sword sell his garment to buy one."

Mr. TOWNE, in an earnest address, took exception to that portion of Dr. Bellows's address which praised the Southerners, and to the general tone of previous speakers, who seemed anxious to prove that the South was a nation of gentlemen, and the war would increase our respect for them.

Mr. SHIPPEN proposed that Dr. Bellows's address be published and distributed as the voice of the Unitarian Church on the great question of the day. He compared our nation to a ship, delayed on her ways by the block of slavery, which the emancipation proclamation had knocked away, leaving the noble ship free to make her grand voyage.

COLLATION.

About two o'clock, the Convention adjourned to partake of a collation at the Academy of Music. The company passed from the church to the anteroom of the Academy, and spent a delightful hour in social intercourse. At three o'clock, the doors of the auditorium were thrown open, and the company, numbering six or seven hundred, entered. The entire parquet was floored over level with the stage ; and tables extended from the dress-circle to the extreme

rear of the deep stage, at the end of which a cross-table was placed for the presiding officer and others. The arrangement of scenery was such as to increase almost indefinitely the apparent depth of the stage, greatly heightening the effect of the brilliant scene.

An elaborate and bountiful repast was served, after grace had been said by Dr. Lothrop. A. A. Low, Esq., presided. Thanks were returned by Rev. A. D. Mayo. The presiding officer then made a brief speech ; after which, at a call from the Chair, the following gentlemen responded : Dr. Bellows, Dr. Ellis, Mr. Stebbins of Portland, Dr. Briggs of Salem, Mr. Frothingham, Dr. Lothrop, Mr. Fuller, Mr. Brigham, and Dr. Osgood. The speeches were generally brief, bright, pointed, and effective. Dr. Bellows talked about the doings of Mr. King at San Francisco ; reading extracts from letters to show how largely the munificent donations from the Golden City are due to his eloquent lips and earnest heart and active hand. He also talked pleasantly of the Sanitary Commission and its beneficent work ; admitting the justice of the complaints of its shortcomings in some particulars, but explaining the inevitableness of more or less waste of stores, and loss of time in applying its bounties, as a necessity of the case, which no foresight, sagacity, or faithfulness, could obviate. War, of itself, is such a gigantic evil, that the utmost human power can only hope to mitigate its immediate results of suffering and sorrow, not to annul them, while the cause remains in full force. As to the friction in machinery, the waste or misapplication of supplies, a certain per cent must be expected, and allowed for. Instead of this being a reason why we should not do for the Commission, it is the very reason we should do more ; just as the farmer plants, not less, but more, corn, because the crows steal one-fifth or two-fifths of his seed.

Dr. ELLIS, after a few general remarks, alluded to Dr. Bellows's address of the morning, taking exceptions to his remarks about Southern character. He thought no amount of the graces or amenities of social life could atone for wholesale and individual *perjury*; that the chivalry of which we hear so much, and which used to be a *synonyme* for honor, had become a *substitute* for it. As to the "grace and fascination of Washington," he could call to mind three places, where, in the course of his life, he had found himself, in which he seemed to have wittingly and with full knowledge placed himself outside of God's providence,—where he felt he had no right even to pray. The first of these was in the crater of Vesuvius, where the hissing vapors and red-hot stones left him no alternative but to run away as fast as he could; the second was in the Mammoth Cave of Kentucky, nine miles under ground; and the third was in *Washington, under Buchanan's rule*. (This climax produced a perfect tempest of applause.) Mr. Stebbins of Portland next responded to the call of the chairman, and was followed by Dr. Lothrop of Boston, and Dr. Briggs of Salem, all of whom entered into the spirit of the occasion, and made telling speeches. Mr. Frothingham, of New York, next responded. His speech was, in part, a defence of the Northern democracy against the Southern aristocracy; the former, and not the latter, having proved, in and by this great struggle for supremacy, their true nobility. He illustrated this by a few pertinent facts from the history of the contest. Rev. A. B. Fuller gave some account of his experience in camp as chaplain. Mr. Brigham, of Taunton, good-naturedly controverted Dr. Osgood's estimate of Generals Banks and Butler as the two most efficient men Massachusetts had developed in this contest, and indicated Gov. Andrew and Senator Sumner as the foremost. He alluded to our duty as a

denomination to meet the demand from camp and hospital for reading-matter. The tracts we have already published have been gratefully received and usefully distributed. Their popularity, and the acceptableness of at least one of them (Mr. Ware's "Home to the Hospital"), is shown in the fact, that the Tract Society have asked permission to distribute it at their own cost.

Dr. Osgood next responded, happily and pleasantly, to the call of the chairman; and was followed by Dr. Bel- lows, who replied to the critics who had taken exceptions to some of his views, that he believed his sketches of Southern character to be just; and he had considered it important that the present popular disposition to deny the rebels the possession of any of the virtues or decencies of life should be withstood. If the secessionists are the miserable, God-forsaken wretches they are represented, no patriot could fight for a re-union with them.

The entertainment closed, the audience adjourned to the Church of the Messiah for vespers.

VESPERS.

This service, if we must criticise, seemed less soothing and elevating than that at the chapel. The explanation lies partially in the peculiar adaptability of the latter edifice to the service, but more in the excess of brilliant execution, over a devotional rendering, of the hymns, chants, &c., on the part of the choir. The pulpit-exercises were unexceptionable.

MR. COLLYER'S SERMON.

At the close of vespers, Rev. Robert Collyer preached a sermon from the text in Matt. xii. 24: "Except a corn of wheat fall into the ground, and die, it abideth alone; but, if it die, it bringeth forth much fruit."

The idea of the discourse, so far as it can be thus briefly summed up, was, that present sacrifice and loss are the doors through which God's blessings come to us. It is not by hoarding and saving up, but by use and using up, that our store expands.

The manner in which this important truth was unfolded, presented, and enforced, was unique. Mr. Collyer's strength is largely in the freshness and homely strength of his illustrations and speech. His is the talk of the street and the market; but through it runs a vein of poetry, like a silver thread. The discourse was listened to with profound interest.

THURSDAY MORNING.

Thursday morning, the conference-meeting was opened with prayer and remarks by Rev. Mr. Mayo, of Albany. He was followed by Messrs. Mumford, Fuller, Dr. Hill, and others.

At ten and a half o'clock, the Convention assembled; Dr. Farley in the chair. Rev. S. Longfellow opened the session with prayer. E. S. Mills, Esq., of Brooklyn, then read an able essay upon the preacher's part in the development of religious life and thought.

DISCUSSION.

The question for discussion was then named; viz., "What is the comparative value of preaching as a part of the church service?" The thoroughness of the discussion that followed, its exhaustive and forcible and every-sided statement, rendered this session decidedly the most interesting and profitable of the Convention.

Mr. FROTHINGHAM led off with a most brilliant defence of preaching, as the great power in, of, or outside of, the Church. Preaching is what the people want, crave, demand, need. They go to hear the great preachers,

wherever they hold forth ; but then it must be real, live, earnest, nineteenth-century preaching, with the juice all in it. Preaching has ever been thus mighty. Paul was a *preacher*. It was the *preaching* of Peter the Hermit which stirred the crusades ; the *preaching* of Luther, which precipitated the Reformation. Always it is *preaching* which stirs, rouses, elevates, kindles ; raises a man out of his slough of indifferentism or selfish gratification, nearer to heaven. It is no use to offer a man, hungering, starving for bread, a stone, ecclesiastical or sacramental, telling him it is an ancient stone, a holy stone, which came from the sacred mountains ; assuring him that certainly the holy winds swept over it, possibly the holy feet of prophets and apostles pressed it. "Yes," he replies : "it is certainly a precious and valuable stone ; but *I can't eat it.*" It is bread, the bread of preaching, men want : with it, they grow ; without it, they starve.

Dr. OSGOOD followed with a word of gratification at the able and forcible statement of one side of the case ; but submitted that man has, at least, two sides to his nature. Besides the intellectual, which undeniably craves food, are the emotional and æsthetic, which no less demand sustenance, are more susceptible, more universally active, more readily and efficiently ministered to. The Church is recreant to her trusts and opportunities if she fails to employ the subtile and beneficent agencies of architecture, painting, music, poetry ; to use her vantage-ground of antiquity, custom, and her cumulative wealth of religious sentiment and life. His presentation of this side of the case was masterly.

Mr. MAYO next took the floor. He assented to most that both his predecessors had said ; admitted the need both of preaching and the sacraments, but only as a means. It is no use to stir men by appeals from the pul-

pit, to set their hearts aflame by great and noble outlooks of eternal truths, nor to elevate and enkindle them by sacramental rite or vesper-hymn, unless you direct this awakened and attuned energy to some practical end. Hence *organization*, the faculty of setting the pews to work, is to be cultivated by the pulpit as an essential and imperative need, if we would avoid a fatal pietistic diletanteism.

Mr. COLLYER completed the quartet of sides to the question by his earnest and direct statement of what seemed to him a very essential part of the minister's duties; *i.e.*, the *pastoral*, — the binding-up of broken hearts and broken bodies by daily and hourly ministration; the proving of Sunday's message of God's fatherhood by exhibitions during the week of personal conviction of man's brotherhood; the six-days' practising, which not only fits the minister for the seventh day's preaching, but prepares the congregation to hear.

Mr. CONWAY agreed with the first speaker in the importance of preaching as the demand and the need of the age; and he illustrated its efficiency to do all that was claimed by the ritualistic or more purely devotional party by reference to a sermon he heard up-town, New York, the Sunday before. The service was held in a mean hall, wanting all the adornments of architecture, or embellishments of art; not even an organ to pour out its strains of devotion. But when the preacher, after a few preliminaries, began his sermon, and in the magnificent sweep of his argument, his reasoning, his clear and glowing statement, he gave utterance to his undying faith in the mortality of evil and the immortality of good, declaring that, "when the pit shall be ready for the fiend, he had no fear that the archangel would be wanting, to put him into it," the walls of that narrow room shot upward and out-

ward indefinitely, while from that wheezing, musical machine in the corner came strains of harmony such as no organ ever yielded to mortal touch, which swelled upward to the lofty nave and fretted aisles, and died upon the ear like the echoes of the millennium. Mr. Conway made a characteristic allusion to the *Episcopalian Convention* (whose long and stormy session was getting to be a by-word), designating it as *their winter lingering in the lap of our spring*.

Dr. HILL of Worcester referred to the fact, that, in England, the great cry is, not *less* preaching, but *more*. It is the preaching which *attracts* the multitude; but it must be more than mere intellectual entertainment, if it would hold and bless them.

The Chairman here expressed the strong desire he felt, and believed was shared by all present, to hear from Dr. GANNETT, who he noticed was present. The doctor promptly responded. He had little sympathy with yesterday's discussion; but in the present question he had great interest, and on it he had very decided views and opinions. He considered the pulpit to be the great power, the great pillar, the wall of defence, and hope of the nation; and from this he launched into a most eloquent, electrifying, stirring address upon the *preacher's* office, duties, claims, and needs. No pen or memory could follow his words; but the vigor, earnestness, persuasiveness, and wisdom of his utterances will not soon be forgotten by those who heard them.

Rev. JOHN PIERPONT came next. He considered the pulpit as just emerging from prison and chains under the influences of the present march of events. This was one of the inestimable blessings of this contest, that the great powers of the pulpit are to be unshackled. He alluded to a remark which fell from one of the speakers at yesterday's

collation, to the purpose that he (the speaker) never saw any special reformer, — a temperance man or an anti-slavery man or a woman's-rights man, — without the feeling that he must be a little unwell. "I could not help thinking," said Mr. Pierpont, "how sick some of us must be. When I entered Washington," he continued, "after resigning my chaplaincy, almost the first sight which met my eye on Pennsylvania Avenue was a squad of United-States soldiers, — two sober ones holding up one drunken one; and I felt 'a little unwell' then." It seemed at once an index to our military condition, and an explanation of our dilemma. With two hundred thousand sober soldiers taking care of one hundred thousand drunken ones, the remainder of the army could be expected to do little more than protect the capital.

At the conclusion of Mr. Pierpont's remarks, the thanks of the Convention were tendered our Brooklyn friends for their unwearying kindness and hospitality. The subjoined resolutions were unanimously adopted; after which, the sacrament of the Lord's Supper was administered by Rev. Dr. Osgood, and the Convention dispersed.

RESOLUTIONS.

(1.) By Rev. CHARLES H. BRIGHAM, —

"Resolved, That the gratitude of every American heart is due to Count Agénor de Gasparin, whose efforts to direct aright the opinions and sympathies of the people of France and Europe in this great trial of America have so fully justified his fame as a defender of liberty, and illustrated so nobly the hereditary honor of his name."

(2.) By Rev. C. H. DALL, —

"Resolved, That the hearts of American Unitarian Christians, as represented by this our Autumnal Convention, beat in earnest

sympathy with all the brethren of our common faith in England, Scotland, and Ireland, — and we believe they are many, — who rejoice in our social, ecclesiastical, and national motto of universal liberty, holiness, love.”

(3.) By Rev. HORATIO STEBBINS, —

“*Resolved*, That we support the President of the United States with our hands and with our prayers.”

In the evening, such of the clergy and delegates as remained in town were elegantly entertained at the mansion of Abbott A. Low, Esq. ; and, on the morrow, the last guests departed, with no shadow of doubt on their minds, it is safe to say, that this Convention was a not only brilliant success, but such a season of refreshment, stimulation, and enlightenment, as would have cheered, encouraged, and strengthened any member of our communion who should have attended it. It is impossible that so much good seed as was here scattered broadcast shall fail of abundant harvest. We may confidently expect, as one result, that the next Convention will witness the assemblage of an increased number of delegates ; thus promoting the growth of one of the most important elements of our denominational strength and efficiency, — unity of action.

It is with no mere denominational self-complacency, but with a very pardonable pride, that we contemplate the number of variously cultivated and scholarly men, men of genius and eloquence, included within the list of our clergy as here represented ; and when it is remembered how many, of equal ability and acquirements, were detained at home, we may safely challenge the members of any communion, however wide its borders, to produce a like number of men of equal force, mark, and public influence.

Surely but one thing is needed to render Unitarian

Christianity such a power in this country, as nothing should withstand its liberalizing, broadening, humanizing, and elevating influence; and that is *organization*. And this, it seems to us, was the lesson of this Convention.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 29, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Sawyer, Smith, and Fox.

This was a special meeting appointed to hear the Report of the Committee on the India Mission, on the subject referred to them Sept. 15. They reported that they had conferred, as instructed, with Mr. Dall, and were prepared to recommend, that, in view of his long and faithful services in India as missionary of the Association, he be allowed a vacation, with permission to remain in this country, until the 1st of next April, — his salary to be continued during this time; and, further, that the whole subject of the mission be referred to a Committee, who should give it full and thorough consideration, and report to the Board at some future meeting.

This report was unanimously adopted; and the further consideration of the subject was referred to the same Committee, to which the President (Rev. Dr. Stebbins) and Mr. Emerson were added.

The Secretary presented for the consideration of the Board the question of issuing a "Year-book" for the coming year; and, after some discussion, the whole matter was referred to the Committee on Publications.

The Board then adjourned to Monday, Oct. 13.

Oct. 13, 1862.— Present, Messrs. Stebbins, Emerson, Lincoln, Brigham, Newell, Barrett, Hinckley, Sawyer, Smith, and Fox.

The Treasurer, by request of the Board, made a statement of the amount of funds then in his hands; and some discussion followed concerning the best method of obtaining contributions the present year from societies. It was then voted to refer the whole subject to the Finance Committee, with instructions to prepare and send to the societies of the denomination a circular, conforming to the resolutions adopted at the annual meeting of the Association, held May, 1861.

The Committee on New-England Correspondence presented an application for aid from the society in Warwick, Mass. As it appeared that the questions agreed upon by the Board, in their vote of July 14, had not been answered, no appropriation was made; but the Secretary was directed to write to the society, asking the needed information.

In compliance with a request received from Rev. H. A. Philbrook, of St. Stevens, New Brunswick, it was voted to give to the "Christian Union" in that place a copy of each of the publications of the Association.

Other business was transacted; and then the Board adjourned to Monday, Nov. 10.

INTELLIGENCE.

THE ANNUAL CONVENTION OF THE SUNDAY-SCHOOL SOCIETY was held at Newburyport, Mass., in the Pleasant-street Church, on Wednesday and Thursday, Oct. 8 and 9. The following officers were elected for the ensuing year: President,

Rev. Alonzo Hill, D.D., of Worcester. Vice-Presidents, Rev. William G. Eliot, D.D., of St. Louis, Mo.; Mr. J. N. Daniell, of Roxbury; and the Presidents of the County Societies in Massachusetts. Secretary, Mr. Joseph H. Allen, of Boston. Treasurer, Mr. George W. Fox, of Boston. Directors, Hon. Frederic W. Lincoln, jun., of Boston; Henry Bigelow, M.D., of Newton Corner; Rev. Nathaniel Hall, of Dorchester; Rev. John M. Marsters, of North Cambridge; Rev. A. P. Putnam, of Roxbury; and Mr. Francis Brown, of Boston. The discussion on Wednesday was on the question, "Is the Sunday-school Concert an important aid to the Sunday School?" and was introduced by an address from Rev. Charles Lowe, of Somerville. In the evening, a sermon was delivered before the Convention by Rev. James Freeman Clarke, of Boston; after which there was a collation, prepared by the ladies of the Pleasant-street Society, in the City Hall. The exercises of Thursday commenced with a prayer-meeting at eight o'clock, which continued for an hour; and was followed by a debate on the question, "In interpreting the Bible, is it best for the teacher to express existing doubts?" which was introduced by an essay from Rev. John C. Kimball, of Beverly.

Mr. A. W. STEVENS, a graduate of the Meadville Theological School in the class of the present year, has received and accepted a call from the society in Manchester, N.H.

Rev. JOHN C. KIMBALL, of Beverly, has been appointed chaplain of the Eighth Massachusetts Regiment.

Rev. EDWIN M. WHELOCK, of Dover, N.H., has been appointed chaplain of the Fifteenth New-Hampshire Regiment.

Prof. HENRY C. BADGER, late of Antioch College, has accepted an invitation to take charge of the society in East Cambridge, Mass., for one year.

Rev. RUSHTON D. BURR, having supplied the pulpit of the society in Uxbridge, Mass., for a period of six months, has received and accepted an invitation to become their pastor.

Mr. JEFFERSON M. FOX, a graduate of the Meadville Theological School in the class of 1861, was ordained as pastor of

the society in Trenton, N.Y., on Tuesday, Oct. 7. The order of services was as follows: Voluntary; prayer, and reading of the Scriptures, by Rev. William H. Fish, of Vernon; hymn; sermon, by Rev. George W. Hosmer, D.D., of Buffalo; ordaining prayer, by Rev. J. B. Peirce, of Trenton; charge, by Rev. Samuel J. May, of Syracuse; hymn; right hand of fellowship, and address to the people, by Rev. Edgar Buckingham, of Troy; concluding prayer, by Rev. S. J. May; benediction, by the pastor.

Mr. GEORGE L. CHANEY, a graduate of the Meadville Theological School in the class of the present year, was ordained as pastor of the Hollis-street Society, Boston, on Sunday evening, Oct. 5. The sermon was preached by Rev. Frederic H. Hedge, D.D., of Brookline; Rev. William Newell, D.D., of Cambridge, offered the ordaining prayer; the charge was given by Rev. Edward E. Hale, of Boston; and the right hand of fellowship, by Rev. Henry W. Foote, of Boston.

Mr. WILLIAM L. CHAFFIN, a graduate of the Meadville Theological School in the class of the present year, was ordained as pastor of the Second Unitarian Society in Philadelphia, Penn., on Friday, Oct. 17. The sermon was preached by Rev. Henry W. Bellows, D.D., of New York, who also gave the right hand of fellowship; Rev. William H. Furness, D.D., of Philadelphia, offered the ordaining prayer; the charge was given by Rev. Samuel K. Lothrop, D.D., of Boston; and the address to the people, by Rev. Nahor A. Staples, of Brooklyn, N.Y.

Rev. JOHN M. MARSTERS, of North Cambridge, has accepted an invitation to take charge of the society in Dover, Mass.

Rev. WILLIAM H. FISH, formerly of Cortland, N.Y., has removed to Vernon, N.Y.; having accepted an invitation to take charge of the society in that place.

Rev. JOHN F. MOORS, of Greenfield, Mass., has been appointed chaplain of the Fifty-second Massachusetts Regiment. During his absence, Rev. Thomas J. Mumford will supply the pulpit of the Greenfield Society.

BOOKS RECEIVED

Since our last Notice.

The Patience of Hope, by the author of "A Present Heaven;" with an Introduction by JOHN G. WHITTIER. Boston: Ticknor & Fields, 1862.

Any book recommended by Whittier must be deserving of attention. This one belongs to a class of which few books are to be found. It is curious, that, while works on *theology* are innumerable, books on *religion* are very few. This is a religious book in the best sense.

Country Living and Country Thinking. By GAIL HAMILTON. Boston: Ticknor & Fields.

This book of essays seems to us much less artificial and much more substantial than the books of the Country Parson. The Country Parson never forgets himself, and is always attitudinizing before you. Gail Hamilton writes strongly and plainly, and we like (her) him.

Lectures on Moral Science. Delivered before the Lowell Institute, Boston. By MARK HOPKINS, D.D., LL.D., President of Williams College, author of "Lectures on the Evidences of Christianity," &c. Boston: Gould & Lincoln, 59, Washington Street, 1862.

Eyes and Ears. By HENRY WARD BEECHER. Boston: Ticknor & Fields, 1862.

The Poems of O. W. HOLMES. Boston: Ticknor & Fields, 1862. [Blue and gold.]

La Storia di Girolamo Savonarola e de suoi Tempi. Narrata da PASQUALE VILLARI, con l' Aiuto di Nuovi Documenti. Volume primo e secundo. Firenze: 1859.

Le Cento e Dieci divine Considerazioni del GIOVANNI VALDESSO. Halle in Sassonia: 1860. Translated from Spanish into Italian by EDWARD BOEHMER, of the University of Halle.

A copy of this book has been sent by Prof. Boehmer to the American Unitarian Association.

We have read all of WENDELL HOLMES's poems in blue and gold; and it is a great pleasure to possess them in this compact form, — one hundred and forty-four in all.

Dr. HOPKINS's Lectures on Moral Science, delivered before the Lowell Institute in 1861, are here reprinted. We have not yet read them, and therefore cannot, as yet, notice them further than to say, that any work by Dr. Hopkins deserves the attention of all scholars.

"Eyes and Ears," by H. W. BEECHER, is a reprint, in handsome and readable form, of some of the best and wittiest articles which have appeared from time to time in the "Independent" and "Ledger." Whoever read, at the time when they first appeared, the articles on "An Echo," on "Modern Conveniences and First-class Houses," on "The Dog Noble," on "Apple-pie," on "Driving Fast Horses Fast," &c., will be glad to possess them in this convenient form, to take up and read to the family circle in the evening, whenever the conversation flags.

The new life of SAVONAROLA, by VILLARI, is apparently a great improvement on those by Madden and Harwood in English, by Meier and Rudelbach in German, and even that of Perrens in French. Lives of Savonarola are becoming very frequent: but Villari's combines more accuracy in detail, and just conception of the great soul, than any we have before seen; and we have made Savonarola something of a speciality.

The "One Hundred and Ten Divine Considerations of JOHN VALDESSO" is a remarkable book. Valdesso was a Roman Catholic, with strong reformatory and Protestant tendencies; even going the length of Unitarianism, in the opinion of many. This book, having been long forgotten, is now published in Italian, by a German; with notes and notices also written in Italian, by the same German. We shall have a fuller account of this book and writer hereafter.

ACKNOWLEDGMENTS.

| | | | |
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| 1862. | | | |
| Oct. 3. | From Society in Petersham, for Monthly Journal, | | |
| | additional | \$5.00 | |
| " 24. | " Society in Groton, for Monthly Journals . . . | 50.00 | |

ARMY FUND.

| | | | |
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| Oct. 3. | From a friend | \$1.00 | |
| " 6. | " Society in West Dedham, additional | 1.00 | |
| " 9. | " James Arnold, Esq. | 40.00 | |
| " 18. | " a friend | 10.00 | |
| " " | " Society in Westford, additional | 6.47 | |

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REV. JAMES FREEMAN CLARKE, EDITOR.

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1862.

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* * THE OFFICE OF THE ASSOCIATION is at 245, Washington Street, Boston. The SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER, CHARLES C. SMITH, Esq., is also at the place; and all letters for him, on business connected with the Association should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, 245, WASHINGTON STREET, BOSTON."

NOTICE.

TO PARISHES AND PASTORS.

WITH the next number commences the *fourth volume* of this Journal. The Executive Committee have decided to continue the plan adopted last year, and furnish as many copies, to any society contributing to the funds of the Association, as they may desire; it being, of course, understood that no more Journals shall be asked for than can be wisely distributed.

In order that we may know how large an edition of the January number will be required, it is necessary that every society send word at once how many copies they will need. This is specially important in the case of societies receiving their Journals by *mail*; as it is necessary for us to prepay the postage, for at least one quarter, before the January number is sent.

If pastors, or other persons having charge of this matter, will see that the needed information reaches the Secretary of the Association before the 15th of this month, a great deal of unnecessary trouble will be avoided.

ANNUAL MEMBERS.

Any person, desiring to be a member of the American Unitarian Association, can do so by the payment annually of one dollar. A certificate of annual membership has been prepared, and will be furnished by the Secretary whenever such payment is made. Annual members, as well as life-members, will receive a copy of the "Monthly Journal" free of cost.

should be addressed to him as "TREASURER OF THE AMERICAN YOUTH
ASSOCIATION, 245, WASHINGTON STREET, BOSTON."

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LITTLE CHILDREN.

A Discourse delivered before the Annual Convention of the Sunday-school Society, at Newburyport, Mass., Oct. 8; and printed in the "Monthly Journal" by request of the Directors of the Society.

BY JAMES FREEMAN CLARKE.

1 COR. vii. 14: "Else were your children unclean; but now are they holy."

INVITED by your kindness to deliver, this evening, a discourse before the Sunday-school Convention, I have thought it best to select for my subject the relation of Christianity to the child and to children. Lying back of all the methods of the Sunday school, is its principle; and I shall ask you to consider with me, not the methods, which are secondary, but the idea, which is radical. And let us not suppose that there is nothing practical in this consideration. The most practical thing in the world is the idea which lies at the root of an institution, the *principle* which is the *formative germ* of any social movement. If we, to-night, can get nearer to Christ's idea of a child, we shall be inspired with new motives for action in the Sunday school.

Sunday schools have reached that point in which they need the quickening influence which comes from a profounder conception of their object.

Machinery is nothing without the power which drives it. A watch without its main-spring, a clock without weights, a steam-engine without steam, a cotton-mill with no water in the flume, — what is the use of the machinery then? So you may arrange your Sunday school in the best way; organize a fine corps of teachers, male and female; have a good, well-ventilated, well-lighted school-room, excellent class-books, a first-rate superintendent, and a crowd of nice boys and girls to teach: but, unless you have an earnest purpose and deep conviction, a strong desire to do something, the flume is dry, the fire is out under the boiler, the main-spring is broken; and so the watch will not move, the looms stand still; and your school, having a name to live, is, in reality, dead and useless.

Now, there is a test question, which is to an institution what the hand laid on the heart is to a human body. It shows whether there is life or not in the body; whether there is a soul there, or only an organization.

This question is contained in these two words, — **WHAT FOR?**

What is the Sunday school *for*? If I should ask all these teachers in turn this question, and all should answer sincerely according to their own conviction, then I could tell whether our Sunday schools were alive, or only half alive, or dead.

Let us ask the question, and see what the answers might be.

What is the Sunday school for?

Calvinism, pure and unadulterated, if there is such a thing (and I suppose, if there be *any* unadulterated Calvin-

ism in New England, it is to be found in this neighborhood), has a distinct and ready answer. Calvinism says at once, "The object of the Sunday school is to convert the child. Every child is born in an unconverted state; and is to be regenerated, or it cannot be saved. The only object of the Sunday school should be to try to convert children hopefully by bringing them under conviction of sin, and then into faith in Christ. All teaching not directed to this end is comparatively worthless."

This is a plain answer; but it is not ours.

I am afraid our answer would be an undecided one,—somewhat indefinite; and I am afraid our schools suffer because we are not prepared to give a decided answer.

We do not believe that all children are born totally depraved: so we do not aim at converting them.

On the other hand, we do not believe that all children are children of God, and Christians, from the start. We do not believe, with the Catholics, that all baptized children are in a state of salvation by means of their baptism. On the whole, we believe children to be neither saints nor sinners, neither Christians nor Infidels, neither children of God nor children of the Devil. We think them innocent, but not holy; their condition spiritually one of indifference,—neither very good nor bad; neutral; hanging half-way between earth and heaven, like Mohammed's coffin. I mean to say, that many of our teachers have this indefinite and undecided view of the spiritual condition of a child, and therefore are not able to answer very decidedly, to themselves or to others, the question, *What is the Sunday school for?*

Now, I believe that Christ has made us a revelation about children, and that his view of the child is a very inspiring and encouraging view. The child is born, he says, not wrong, but right. He is not to be converted, so

as to copy our feeble style of Christianity ; but we are to be converted, so as to be like him. The child, in short, *begins* right: our business is to keep him so. The child begins with all his spiritual faculties in tune: our work is to keep them from getting out of tune. He is born near to God, — in the fulness of the love of God. He does not know it: he only feels it. The happiness and joy of childhood come from its being so near to God: its birth-right of happiness is derived from that fountain. Our business is to explain to the child its royal birth and privilege; to teach it that it is in the bosom of the Father, — that its spirit always beholds the face of the Father; to surround it thus from the beginning with the blessed sense of God's nearness and care.

That, in my opinion, is what the Sunday school is for; and that I shall endeavor to prove, and then to show how this conviction, if received, would invigorate not only the Sunday school, but the Church, and bring us into a deeper and purer piety and greater nearness to God and to Christ. We have taken a wrong view of little children, and we suffer accordingly.

I do not mean to say that children are born without faults or vices. They inherit, in their bodily organization, our faults and our vices. But I mean, that, spiritually, they are born with their faces turned toward God, and do not need to be converted, but only to be taught where they are, — taught about God and Christ, and so kept from going away, — kept safe, not to be saved. In other words, *they do not need to be converted*: they are turned in the right direction already.

This is evident, if we examine the state of mind of a child. Why does a grown man, who is not a Christian, need to be converted? Because he has a distinct will of his own, independent of God's will. His will is to choose

his own way, walk in his own path, seek his own good; and therefore he resists the divine influences, not consciously perhaps, but inevitably. But the child has not formed any such self-will. The child is still docile to higher will, — still open to divine influence. The child is humble, because not wilful. Let God's will be shown to the child, and he naturally follows it.

Of course, therefore, I do not believe at all in the theory of *breaking* a child's will. Some people think it their duty to break a child's will, just as it used to be thought necessary to break a horse, by a certain amount of harshness and severity. Some parents think it their duty to lie in wait for an opportunity of breaking their child's will. They watch for an act of disobedience as for a means of conversion. When the child disobeys, they come down on it with a stern command, which naturally makes it hard for the child to submit. Instead of making it easy for the child to obey, they make it as hard as possible. The organ of firmness, which God has given us for good purposes, rises up in resistance against arbitrary power. Then the parent begins to threaten and punish; then the child *cannot* obey. It is not *will not*; it is *cannot*: that is the right word to use. It is so with all of us, Christians and all. Let a man, just when you are about to give him a place by your side in a railroad-car, order you in a peremptory manner to do it: you cannot do it then. Well, that does not prove that you are totally depraved, or that your will ought to be broken. Why should it prove it in your child's case? It is an instinctive rising of the will, in both cases, to resist unreasonable arbitrary authority. We have found out that it is not necessary to break horses in that way: why should we continue to break our children's will, when we no longer break the will of a horse?

Children ought to learn to obey. Granted; but that is

the very reason why I do not believe in "breaking their will." A broken will cannot obey. A habit of obeying arbitrary commands, through fear of punishment, is not a habit of Christian obedience. Christian obedience, which purifies the soul, is, "obeying the truth;" it is obedience to "the gospel;" it is to "obey from the heart the form of doctrine." Children who are made to obey by breaking the will never do really *obey*: they only submit. They act from a slave's motive, not from a son's.

Christ has said in so many words, as distinctly as language can express it, that little children should not be prevented from coming to him, because those who receive his kingdom are in the child's state of mind; and that one must become like a little child in order even to see his kingdom. Now, we must explain away all the force of this language, unless we grant that a child *does not need to be converted*. If a child needs to be converted, then Christ has said, "Unless you be converted, and become like one who needs to be converted, you shall not enter the kingdom of Heaven." He has said, "The souls of the unconverted, in heaven, behold the face of my Father." He has said, "Of such, who are unconverted, is the kingdom of Heaven." If you cannot impute such language to Christ, then you must admit that children do not need conversion.

And this is virtually granted by the great body of Orthodox believers. Though, in theory, Calvinism declares all little children to be in a state of wrath until they repent and believe, yet Calvinists do not really feel so about them. They do not talk of their children so. They say they have their faults and their merits, their defects and virtues. They love them, and praise them, and think them very sweet: they do not think them children of the Devil at all. And when God calls for their little Samuel, and the little child, in the night, goes to his Father in heaven, they feel that it is well with the child: they feel that those

little dear feet have trod no downward path toward darkness, but an upward one to light and life. They are beautifully inconsistent ; they are nobly illogical. According to their theory, the child has gone to hell ; according to their hearts' higher instinct, it has gone to heaven. Their minister does not feel it his duty to disturb this faith. As a theologian, he ought to ; but, being a Christian, he cannot. He also prays the prayer of faith and hope by the side of the little darling ; and the angels above say, "Amen." But both ministers and people would have more comfort, more Christian faith and hope, if they adopted a higher theology, and saw that children, as such, did not need conversion, but only to be kept right and guided right.

Christian instincts are often prophets, announcing beforehand a new day, a coming Christ. So I think the better instincts of the Church announce the coming of a better theology. Christian poets have embodied some of these instincts in their highest song. The noblest poem of the noblest of modern poets is devoted to the development of this idea,—that children come into this world with their souls and hearts full of God and immortality, and gradually lose this as they advance into the temptations and trials of the world.

 " Not in entire forgetfulness,
 Nor utter nakedness,
But trailing clouds of glory, do we come
 From God, who is our home.
Heaven lies about us in our infancy ;
Shades of the prison-house begin to close
 Upon the growing boy :
But he beholds the light, and whence it flows ;
 He sees it in his joy.
The youth, who dally farther from the east
Does journey, still is Nature's priest,
 And by the vision splendid
 Is on his way attended :
At length, the man perceives it die away,
And fade into the light of common day."

This is poetry, I know; but, for my part, I agree with Dr. Channing, that there is more truth in divine poetry than in many volumes of divinity. Dr. Channing says this of Milton; and Milton, before him, said the same of Spenser,—“our sage and serious poet Spenser, whom I dare be known to think a better teacher than Scotus or Aquinas.”

But not only poets, the better class of theologians are also continually coming nearer to this view of children.

You all remember, for example, the excitement produced a few years ago by Dr. Bushnell's “Sermons on Christian Nurture,” in which he laid down this doctrine:—

“The true idea of Christian education is, *that the child is to grow up a Christian*. In other words, the aim, effort, and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed; not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years.”

This is a distinct assertion, that the child does not need to be converted. The same thing is taught by the noble Episcopal teacher, Robertson, of Brighton, in his “Sermons on Baptism.” In these he discusses the Roman-Catholic and High-Church view of baptism. Neither the Roman Catholic nor the High Churchman believes that the baptized child needs to be converted; but it is because he is converted by being baptized. All baptized children are regenerate by the force of the ceremony or sacrament of baptism. This is something,—to admit that all baptized children are Christians. This is better than Calvinism,

which treats them all as Heathens until they have experienced a conscious change of repentance and faith. But Robertson goes farther. He denounces the superstition of believing that a child's salvation can depend on this outward ceremony. This, he says, is making baptism a magical act. "Baptism," says he, "does not *make* man a child of God: it simply *declares* him to be so. It teaches us to *realize* the fact. We are, all of us, God's children; but we do not know it. Baptism teaches it with authority. It is like the coronation of a king. Coronation does not *make* the king: it declares him to be the king." So we baptize children, not to convert them, but to teach, that, being already God's children, they are Christians now, and do not need any thing but to be made to realize it.

Since, therefore, reason and Scripture unite in teaching that the little child is God's child now; since Jesus sends us to the child to see what we are to be when we are converted; since all higher instincts, all nobler poetry, all profound teaching, unite in this doctrine, — why not accept it boldly, with no half-and-half conviction, with no timorous faith, but with the entire and grateful assent of our souls?

If we do so, it will inspire Sunday-school teaching with a new and higher object. We shall teach the children to realize that they are already God's children; that they are in his presence; that they do not need to be converted or to be baptized in order to feel his love; that baptism *declares them* to be born again into the higher world of Christian thought and faith.

Let us ourselves believe, profoundly and livingly, this doctrine; and we shall then be able to speak efficiently. Let us take for granted that children are, spiritually, near to God.

I saw in Washington Street, the other day, a little girl standing by a shop-door, crying. She had lost her mother.

She was dressed nicely in a little black-silk pelisse, and had the signs of being taken tender care of. A sympathizing crowd collected round her, asking her questions. All she could say was that she had just lost her mother, and that they lived in Somerville. But presently it was found that her mother was in the very store before which the child stood; and so the crowd joyfully dispersed. All that was necessary to turn the child's grief into joy, and fill her little heart with peace, was to *tell her* that her mother was close to her; that her mother had not gone away and left her. She did not need to be brought near to her mother: she was near to her already. She did not need to have her mother brought back to her: her mother had not gone away. It only needed to *show her* that her mother *was* close to her, and the lost child was found. So, I think, it is only necessary to show to children that their Father has not gone away from them, to show them that he is taking care of them, and they also will be found. They do not need to be brought back from a far country, as those grown old in sin do: they only need to *look up*, and there is their Father looking at them.

It seems to me that this is what Jesus meant when he said, "In heaven their angels do always behold the face of my Father which is in heaven." — "*Angel*" here stands for *soul*, or *spirit*; as in that passage in Acts, where, when Peter is released from prison, and comes to the house where the apostles are, they say, "It is his angel;" meaning, "It is *his spirit*." The *souls* of children are turned to God in *heaven* (that is, inwardly), in the spiritual world. The life and love of God pour into the souls of little children, who have not yet, by any wilfulness of theirs, strayed away.

It is sometimes urged, I know, as an argument for the depravity of children, that they show, even in infancy,

various bad qualities ; such as bad temper, anger, wilfulness, and the like. No doubt they do ; and this would be an argument to prove that they needed to be converted, were it not a fact, that grown-up Christians, *who have been* technically converted, exhibit often the same faults. If to be angry proves the child unregenerate, it also proves the whole Christian Church unregenerate. In all ages of the Church, I am afraid that Christians have had these same faults and vices. What we claim for little children is, not that they are free from faults and sins, but that they do not need that change of heart which implies a turning-away from God. They need to be instructed and preserved. They are safe now : they need to be kept so.

If this view were to prevail, then little children, instead of being left on the outskirts of the Church, would be at its centre and heart, as they are the very centre and heart of the family. Sunday schools, instead of being the appendix to a church, would make a part of its essence.

This would be a beneficial change. Christ says, "Take heed how ye despise children." He did not despise them : God does not despise them. God has provided for them the most inextinguishable love of the human heart to protect them. Without children, how imperfect would be the family, society, the State, the Church ! Little children were evidently meant to be a very important part of the life of man. An English home, where children are kept shut up in the nursery, is by no means so real a home as a Yankee house, where they roll on the parlor carpet ; or a French family, where father, mother, and children go together to walk in the gardens of the Palais Royal or the Tuileries. Wherever children go, they introduce simplicity, joyousness, and spontaneity. Their souls lie open to nature and God, and they teach us evermore to become fresh and childlike too. We are converted, and become as little

children, through contact with little children. The weight of years falls from us,—dreary years of routine and sin. We swim with the tidal life of their young existence, and the wave makes us buoyant. We need this childlike influence always to keep our hearts and souls young. The family, the State, the Church, need it. If greater reverence and faith had been shown in the Church to what Jesus says of little children, the Church would not have hardened into bigotry, stiffened into sectarianism, and grown old in formalism, as it has. The glad, gay voice of childhood should be heard in the Church as in the family. I have worshipped in a great many different places; in canal-boats in New York and Pennsylvania; in the cabins of steamships on the Atlantic, and of steamboats on the Ohio and Mississippi and Lakes; in school-houses and court-houses and barns; beneath the forests of Ohio and Kentucky: but I never worshipped in any place that seemed so truly a church as one summer at Pigeon Cove, on Cape Ann; where we had, for several Sundays, services in the pine-woods overlooking the blue expanse of the Atlantic,—the ladies sitting on their shawls on the grass beneath the trees, the quarrymen and fishermen lying on the rocks, the dogs walking to and fro, and *the little children* going about, picking huckleberries from the bushes. God gives to man infancy, childhood, and youth, to keep him young. A long minority is one of the distinctions of the human being. A dog comes of age in a year; a chicken, in a few weeks; a mosquito, in a day: but man remains a minor for twenty years; showing how much God thinks of the usefulness of youth for the civilization of the world.

What do we say then? That we are not to teach children the old virtues of obedience, reverence for parents, and docility? By no means. That we are to learn of chil-

dren, and not teach them in the Sunday schools? Not at all. The Sunday school will have, a greater work to do than it has ever done as these ideas are more and more accepted. It will teach children, in the full faith that they are now Christians in heart, that they are to be made Christians in understanding and knowledge, and to grow up as Christians and as members of the Christian Church. Instead of piety being regarded as a strange thing, to be painfully ingrafted, it will be expected as the natural development of the child's soul. No teacher will be satisfied till he sees all his class becoming consciously and intelligently and professedly Christians.

All education consist of three parts, — it is instruction, training, and development; and so Sunday-school teaching will have all these parts. It will be instruction as regards Christian knowledge and Christian truth; it will be training, or discipline, as regards Christian morals; but it will be development as regards spiritual life. The spiritual life, which is the love of God, will be educed from within, not ingrafted from without. It will be expected as a growth and development of inborn faculties, — seeds and germs planted by God, to be fostered by sunshine and showers, but to grow up into all things into the Christ-image in love and life.

EDGAR HUIDEKOPER.

THIS gentleman has been for many years associated with the Unitarian Church in Meadville, Penn., as one of its constant supporters and active members; and with the Theological School in that place, as its efficient and careful treasurer. Very true and excellent notices of him, by President Stearns and Rev. Mr. Mumford, have appeared

in our weekly papers. We think it well to have some memorial of our friend in our own "Journal;" but we do not think we can do better than by giving our readers extracts from these biographical notices above referred to.

From Mr. Stearns's Notice.

"EDGAR HUIDEKOPER. — Died in Meadville, on Tuesday morning, Sept. 9, Edgar Huidekoper, second son of the late Herman J. Huidekoper of that place, at the age of fifty years and four months. Edgar Huidekoper was a man of mark. He would bear to be studied and thoroughly known. You would find opinions from which you would differ, sometimes feelings with which you might not fully sympathize; but you would find a character, a positive character, and one which would constrain your respect, enlist your confidence, and win your love. It was civic honor enough for him to discharge the duties of a citizen, growing out of his position, his possessions, his family relations, and his various relations with men, with a most thoughtful justice and fidelity; and this he did. Inflexible in demanding that the right should be acknowledged by others, men found he was scrupulous to grant it to all; and they soon learned to trust him. He would neither tolerate nor practise fraud. He has been spoken of as one of the ablest financiers in the Western country. It was doubtless true. His great capacity for business and his excellent judgment caused him to be relied on by his own family and beyond its circle. It enabled him to accomplish great good. Chaos became order under his intuitive judgment and his supervising hand. To all trusts reposed in him he brought a rare conscientiousness. It was impossible for him, in a matter of business, to be unfaithful or to do deliberate wrong. His justice swelled into generosity in his scrupulous care of trusts vested in him. As treasurer of the Theological School in this town, in the investment and care of its funds, his services were of the greatest value. It is greatly owing to him that nothing has been lost of what was given to that institution. He postponed private advantage to the claims of this trust. He would anywhere have shrunk from any stain

upon his financial honor, more than from a fatal blow at his life. Duty, after he had reflected upon its claims, became to him the absolute law; and with all this integrity, which manifested itself everywhere, there was yet a tenderness, a ready sympathy with others, which sometimes surprised you in a man of moral qualities so stern, and of a manner sometimes abrupt. He said the word which he could say for your comfort; and it was an effective word. He did the thing which he could do, and the deed accomplished its office of friendship. There were many who would have gone to him, as readily as to any man that ever lived, for sympathy and advice and help, in the assurance that their real need would meet his thoughtful and persistent effort to give relief."

From Mr. Mumford's Notice.

"A just man, one that feared God and eschewed evil, has gone to his reward. If he had been a judge at the feast of Darius of Persia, his decision would have been in favor of that third sentence, which declared, 'Above all things, TRUTH beareth away the victory.' He reminded us of Robert Hall's friend, of whom it was said, 'His word is as good as the testimony of seven archangels.' He abhorred insincerity; he detested equivocation. The first person that we should have liked to meet when in need of support in painful duty, he was the very last man to be encountered after harboring a false thought or committing an unclean act. No precious stone was ever made so transparent as the purity of his heart.

"And yet out of the strong came forth sweetness. He was affectionate, with a love passing the love of woman. His thoughtfulness for others was almost superhuman. He could confer favors with that divine delicacy which leaves no taint of pride with the giver, no sense of degradation with the receiver. His bounty was as harmless as the bounties of God.

"One of the most touching traits of his character was his conduct toward many unsuccessful persons. Scorning shiftlessness, ready to urge, and even goad, the indolent, so long as there was hope, the instant he discerned the presence of constitutional defects or actual misfortune, he became the least exacting of

human beings. He sought for the unfortunate more eagerly than he ever courted the prosperous. His favorite view from his house-top was at the close of day; and there was something typical in that ability to honor a setting sun.

"He was truly humble. With all his dignity and self-respect, there was no consciousness of superior merit. There was risk in complimenting him; and nothing tested his fortitude like being thanked.

"If any stranger, reading this notice, should ask if we mean to claim that our friend was perfect, the answer would, of course, be a decided negative. There has been but one spotless life on earth. Mr. Huidekoper's character can be analyzed, with no fear of the result. Putting aside all spurious souls, you may try a thousand golden hearts without finding another so many carats fine. There were, however, a few particles of alloy. He had sympathies and antipathies of equal strength. He did not always disclose himself to others, and others were often unrevealed to him. Thus he kept at arm's-length some who wished for the embrace of one they could not help revering; for they were conscious that there would be mutual love if there were only reciprocal knowledge. He did not appreciate how hard it is for the most of us to tell the literal truth, and he trod too vigorously on every thing like rhetoric. It was chiefly in his later days that he allowed free play to the latent poetry of his own nature. It came forth then, to delight and cheer all who entered the dwelling where the shadow of death was already turned into the morning.

"Such is the fair memory of this true-hearted husband, father, son, patriot, and Christian. We have waited until the tears of gratitude have ceased to blind us; and we feel that we look upon him with that clear vision which would be invoked by one who was the incarnation of sincerity, humility, and honor.

'Nor blame we Death because he bare
The use of virtue out of earth,
Who know transplanted human worth
Will bloom to profit elsewhere.' "

CHARGE GIVEN TO REV. JEFFERSON M. FOX,

At his Ordination as Minister of the Unitarian Church, in Trenton,
Oneida County, N.Y., Oct. 7, 1862.

BY REV. S. J. MAY.

MY BROTHER,— We of this ecclesiastical council do not presume by our words and acts, on this occasion, to constitute you a minister of religion, or to confer upon you any spiritual authority over men. You will be, you can be, a minister to this people or to others, only so far as you are moved by an unfeigned, heartfelt love of souls to labor and pray for their sanctification and redemption; and, whatever we may say and do at this time on your behalf, you ought to have, and you will have, no other authority in the Church than such as the wisdom of your instructions, and the excellence of your personal character, shall give you.

The sole purpose of the solemn services we are performing here and now is to impress upon you, and upon the members of this church, the high import of the relation into which you have entered, and the obligations which you have thereby mutually incurred.

Obedience to the almighty, all-wise God, conformity to his laws, submission to his will, is the only true end of life. To reveal that will, to expound that law, and persuade men to become the dear children of the heavenly Father, was the mission of Jesus Christ; and he alone who helps the brethren to the same end is a *Christian minister*, whatever may be the title he wears or the authority he assumes.

Much the larger part of the people are necessarily engrossed most of the time in the supply of their temporal wants, in providing for their dependants, in the cares of the world. Very many are tempted to pursue

wealth, office, or pleasure, beyond the bounds of reason and moderation; are often convicted of sin or folly, and half suspect they are missing the true objects of life. Some there are, in every place, who deeply feel the need of a faithful monitor to point out the dangers of the paths in which they are going, — a wise counsellor to put them on their guard against the temptations that beset them, and fortify them to bear up under the trials of life.

In response to this common demand, there are everywhere persons, who, animated by the holy spirit of love, are moved to attempt the reclamation of the abandoned, the protection of the exposed, the relief of the suffering, the sanctification of all. Herein we see the rise of a true church, and the office of a true minister. All else that we behold — the solemn meetings, the imposing rituals, the eloquent preaching, the costly domes and lofty spires — may be nothing more than the pride of life in the guise of devotion to God.

I charge you, therefore, my brother, to keep this ever in mind, that to help men of every order and condition *to be good*; to do justly, love mercy, and walk humbly; to deny all ungodliness and worldly lusts, and to live soberly, righteously, piously, — is the only legitimate object of the ministry. God is honored, not by grave looks, dolorous tones, and solemn ceremonies, but by a ready, cheerful, habitual obedience to his holy will.

Christianity, the gospel, sets before us the highest standard of righteousness, — that righteousness which makes an end of sin. It would redeem us from all iniquity. In Jesus Christ we behold one, who, though tempted in all points like as we are, did no sin; erred not in deed, word, or thought. In him we see the perfect man, the dearly beloved Son of God. In him is revealed the mystery of godliness, — God manifest in the flesh, — the express image of the heavenly Father in a son of man.

To exhort, to persuade men to look to Jesus as "the mark of their high calling," — their pattern in all things, — is the distinctive duty of the *Christian minister*. I charge you, therefore, my brother, always to bear it in mind, that you are not called here to preach yourself, — to preach any scheme of salvation that you or any other man have devised. You are called here to preach Christ, — his doctrines, his precepts, his example; to hold him up as "the way, the truth, and the life."

Of course, you can give to your hearers only your best conceptions of Christ and Christianity. Knowing how much men have differed, and do differ, on this subject, I charge you always to present your belief on any point, not as the absolute truth, but as your highest idea of the truth; enjoining it upon them to read, reflect, and decide for themselves. It is not your duty to bring your hearers to think on any or every part of religion just as you do, so much as to *think*, — to think for themselves; to make religion the subject of their personal meditation, study, and prayer. Men will be benefited by Christ, only so far as they bring their own minds into communion with his mind, — their hearts into contact with his heart. Much better will it be if all to whom you minister shall differ from you somewhat and from each other, because they have themselves studied in the school of Christ, than that they should all profess to agree together, and agree with you, because they have left you to do the studying and thinking for them. I charge you, therefore, my brother, to advise, to entreat, to urge, I could almost say compel, your hearers to come, sit at the feet of Jesus, and learn of him; being careful not to interpose yourself between the Great Teacher and the humblest one who would become his disciple.

You must, however, take unwearied pains to divest their minds of the false notions of Christ and his religion.

which prevail so generally throughout Christendom. You know full well how sorely corrupted Christianity was in the early ages, before the New Testament was put into the hands of the people; how, before the fifth century of the Christian era, a system of theological dogmas and ethical precepts, derived from Judaism and from the Grecian and Oriental philosophies, was almost everywhere substituted for the gospel, and even the text of the New Testament altered to give support to that system. That system of errors is not yet overthrown. True, since the Protestant Reformation gave the Scriptures to the people, the supremacy of that system of error has been denied. It has, in many places, given way to divers systems of faith and worship, from that of the Church of England,—whose ritual is almost as imposing as that of Rome,—to that of the Quakers, who are so ceremoniously unceremonious. None of them, however, is pure, unadulterated Christianity. Each of them partakes more or less of the false notions of God, of Christ, of human nature, and salvation, that were nurtured in the bosom of that “mother of abominations” whom they all profess to repudiate. There are, at this hour, very many more Roman Catholics or Protestants in Christendom than there are Christians. And so it will ever be until the churches shall discard every master but Christ; allow, encourage, assist every one who will to be the disciple of Jesus alone; and acknowledge every one, and none other, to be a Christian, who is Christ-like in spirit and character.

But, my brother, all that can be known of the life and death of Christ is to be learnt from the New Testament; yet that has been so complicated with the Old Testament, and such false principles of biblical interpretation have been adopted by most teachers, that, under their misguidance, many persons have studied the Bible diligently, without receiving from it the true ideas of Christ and his gospel.

I charge you, therefore, to take all needful pains to give your hearers full information respecting the origin of the Bible, the nature and extent of the inspiration under which the several portions of it were written, and the true way to study the sacred volume profitably. Show them how the letter killeth, where the spirit giveth life to its pages, and to the hearts of those who read them aright. Show your hearers how full the Bible is of revelations of humanity as well as of the mind and purposes of God. Show them that the trials and temptations of earth have, in all ages, been similar; that Adam and Eve were *the types* of their race. All the children of men are born in innocence, in Eden; and, like our first parents, are misled and corrupted by their appetites and passions.

In view of this sad fact, so mournfully repeated in each generation as it passes over the stage of life, I charge you, my brother, to take unwearied pains to promote the thorough religious culture of the young. "Feed my lambs" was the command given by Jesus to his apostles, just as he was leaving his Church to their care. If all the attention should be given that ought to be given to the right education of those who are now children, the very next generation would manifest an improvement in the Church and the State which nothing else could produce. I charge you, therefore, give much of your time, thought, labor, to the moral and religious culture of the young; not the young of this church alone, but the young of this whole town, of this whole region. None of them can be neglected with impunity to themselves or to this community or the nation. Do all you may for the Christian culture of the young by Sunday schools and other schools. Encourage and aid all right means and good instrumentalities for the education of the whole people. Watch with a jealous eye, and speak faithfully, fearlessly, of the moral and immoral influences which are helping to form the

characters of those about you. Never forget that knowledge is power for evil as well as for good; and the merely intellectual culture of the children of men, without a moral and religious basis, has ever increased instead of diminished crime.

Above all, I charge you to enjoin it always upon all parents to fulfil their duties with the utmost fidelity. The family is the nursery of the Church and the State. The parental office is the highest which can be conferred upon men. Not what our governors or presidents are, but what our fathers and mothers are, determines the character of the coming generation, and will determine the result of the grand experiment of this Republic. Say to all who may listen to your word, that no one can innocently enter the married state, and incur the relation of a parent, who has not well considered the obligations which that relation will impose, and solemnly resolved to discharge those obligations with all fidelity. I charge you to remind fathers more especially of their parental duties. Too many fathers allow themselves to be drawn away from their homes for insufficient reasons, leaving the whole care of their families to devolve upon their over-burthened wives. No prospect of pecuniary gain or of political advancement should withdraw a father from his children, if their moral culture will be neglected in his absence. No wealth he can gather will enrich them so much as that gain of godliness which may be easily made in childhood and youth, under the guidance and example of faithful parents; and no civil elevation a man can reach will be so honorable to himself, or so beneficial to the State, *as a well-ordered family*. Then how can a father hallow the title which he bears, unless he so deport himself, that the name *father* shall always enkindle, in the bosoms of his children, sentiments of reverence and love? so that, when they are told that God is their *Father*, their young hearts shall rise on the wings of filial piety from

their earthly to their heavenly Parent. O my brother! do all that in you lies to incite and help the fathers and mothers here to be and to do to their children all that parents should. I have intimated that the pursuit of wealth and the strife of politics are the chief temptations that withdraw men from the care of their children and the culture of their own spiritual natures. It will be incumbent upon you, therefore, my brother, to inform yourself of the various ways into which men are apt to be misled, and the false principles on which they are often persuaded, to act in the enterprises of business or the schemes of politics, and kindly, yet faithfully, expose them. You are not set here to preach against the hypocrisy of the Pharisees or the infidelity of the Sadducees: those are vices of a by-gone age. But you are set here for the defence of the gospel, and the protection of your fellow-men against the evil influences of our own times and our own country, be they what they may. I am aware, many insist that ministers should let business and politics alone; but, when we see those about us immersed through the week in the temptations and trials which arise from those pursuits, I know not how we can be faithful in the cause of Christ, unless we point out to our hearers the moral dangers that beset them here and now. Much, I know, is said about the sphere of the pulpit; and many insist that a minister should have nothing to do with or to say about politics. Tell all such persons, that, if your hearers will have nothing to do with politics during the week, you shall probably have no occasion to make any allusion to the subject on Sunday; but that, being set for the defence of the gospel and the inculcation of the righteousness of Christ, it is your duty to survey the whole field of human activities, and to admonish your hearers of the wrong they may be tempted to do in the heated conflicts of political parties and the eager pursuits of trade or speculation, not any less

than in the conduct of social or domestic life or in the exercises of the sanctuary of religion.

But, my brother, whatever may be the pursuits in which your parishioners engage, whatever the characters they maintain, they cannot escape the common lot of humanity. Disappointments, bereavements, afflictions, await them in life. For these I charge you to prepare them, so far as you may, by wise discourses from the pulpit, and direct conversations upon the high purpose and the true end of life. Impress it upon them, that not enjoyment and not sorrow is the object for which they are placed among the vicissitudes of earth, but *improvement*, — the unfolding of their moral and religious natures; and that joy and sorrow each is the minister of God to this end. Remind them, that the author and finisher of our faith — the dearly beloved Son of God, his holy child Jesus — was a man of sorrows, acquainted with grief, and made perfect through suffering. This, more than any other fact in the history of our race or any other doctrine of religion, shall strengthen them to bear meekly and improve wisely the various dispensations of Providence through which they may be required to pass.

And whenever you are called, as you often will be, to the bedside of the dying or the grave of the dead, — oh! there, my brother, I charge you, speak as a Christian should, as only a Christian can, of the assurance we have that the dissolution of the body is not the destruction of life; that here on earth we have commenced an existence which is never to end; that, in view of eternity, the infant's day and patriarch's age are alike; that it matters little *how long* we live in this world, but matters much *how well* we live; that "without holiness, or innocence, no one can see God;" that heaven or hell is in each one's bosom, and that the law of retribution shall operate to the same beneficial end in the future as in the present world; that "God

hath not created us for wrath, but to obtain salvation through our Lord Jesus Christ;” and that we must suffer for our sins and our follies in this life and in future stages of our being, until we shall be wholly subdued to God’s will, and become followers of him as dear children, like his “beloved Son.” My brother, I charge you to seek continually divine aid, that you may become — what in this solemn hour, I doubt not, you long and intend to be — a true minister of the gospel of Jesus Christ.

NOTES ON THE BIBLE.

IV. — *Additions made to the Original.*

THE authors of the books of the Bible did not leave them as they have come into our hands. Publishers have not only divided them into chapters and verses, but they have introduced the “pauses,” or marks dividing the words and phrases. No “commas” or other marks of this kind were used by the writers of the Bible. The words were all joined together; and no marks, or very few, were used to distinguish words and sentences. As if we were to print the fifth verse of the ninth chapter of Romans thus: —

“WhosearethefathersandofwhomasconcerningthefleshChristcamewhoisoverallGodblessedforeveramen.”

All the pauses inserted in the Bible are the work of the editors, not of the writers of the Bible; and, as the place of a pause may make an important difference in the sense, their insertion is a matter of great importance. In the passage which I have quoted, the place of a period changes the sense of the Greek entirely. Thus: “Whose are the fathers, and of whom, as concerning the flesh, Christ came. He who is over all is God blessed for ever. Amen.” Or: “Whose are the fathers, and of whom, as concerning the

flesh, Christ came, who is over all. God be blessed for ever. Amen." The grammatical pauses are all additions to the text, and are changed by different editors according to their judgment or caprice. They are no part of the original Bible.

2. The *headings of the chapters* are also additions; and, as they often attempt to give the doctrinal contents of the chapter, they lead the reader astray by misrepresenting the meaning of the writer. In Solomon's Song, we are told that "the Church professeth her faith in Christ. Christ showeth his love for the Church. The Church, having a taste of Christ's love, is sick of love;" and more, equally incorrect, to the same purpose.

3. All the words *printed in Italics* in our Bibles are additions to the original. Sometimes they are necessary to make sense; as, "If any man take away thy coat, let him have *thy* cloak also." Sometimes they are useless; as, "The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments." Sometimes these words and phrases are so added as to materially affect the sense: "And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit." A sad error. "Crying out and saying" would be correct. The word "God" is not in the Greek.

4. All the *running descriptions of the contents* along the tops of the pages are the work of publishers. These are often as misleading as the headings of the chapters, since they are the opinions of men often deeply prejudiced.

An intelligent committee of the American Bible Society modified, a few years ago, some of the most erroneous and offensive of these headings and running commentaries; but the directors refused to confirm the work, and withdrew the edition of the Bible published with these improvements! Do men still "love darkness rather than light, because their deeds are evil"?

5. All the *additions* which I have yet named are made

in our English editions. Additions were made before the Bible was translated into English in the *original Greek and Hebrew*. The notes at the end of the Epistles are of this class. At the end of the Epistle to the Romans we read, "Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea." This was not written by Paul, but added by a Greek editor. In the Psalms, we read notes at the commencement of a psalm, naming the writer, the occasion, the musicians, the tune. Psalm 60: "To the chief musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom, in the Valley of Salt, twelve thousand." All these, as well as the titles of the books themselves, are *additions*, and make no part of the original writings of the authors.

V. — *Languages in which the Bible was written.*

The Old Testament was written in Hebrew and Chaldee; a large part of it in Hebrew. The New Testament was written in Greek; excepting the Gospel of Matthew, which was written in Hebrew. Translations were made from these into various languages as the people needed them. Some of these translations were made very early; as that of a part of the Old Testament into Greek, 300 B.C.; and that of the New Testament into Syriac, 150 A.D. As the art of printing was not yet invented, copies of the sacred writings could be multiplied only by writing; and, in writing, *mistakes* were very liable to be made, words would be omitted or added or repeated; and by this means the original would be more or less departed from in the copies, making it necessary to correct and amend the copies. This work was begun very early. Origen, a Greek Father, about A.D. 225–250, spent many years comparing together different copies, and endeavoring to form a perfectly correct one. Scholars have been doing the same work at intervals

ever since. Now the Bible can be printed, there is less danger of serious mistakes; and scholars, during the last half-century, have been devoting their lives to a correction of the errors which had crept into our Bibles by the mistakes of copyists. No work of antiquity is so correct as the new editions of the Bible which have been published by these scholars.

VI. — *Mistakes made by Copyists.*

Every one, who has attempted to copy a page of written or printed matter, knows how difficult it is to do it without making any mistakes. Words will be omitted, and must some way be inserted again, either by interlineation or on the margin; words will be added, and must be erased; words will be misspelt, and must be corrected. All these mistakes are found in the old manuscripts, as the written copies of the Bible are called, which have come down to us. Nor these only. Sometimes the owner of a copy of the Bible would write an explanatory word or note on the margin of his manuscript. This word or note, the next man, who copied from the manuscript, might think was a word or phrase accidentally omitted by the former copyist; and would take it from the margin into the text, and so corrupt his copy. The next man, using this interpolated copy, would also innocently repeat the error; and soon it would make its way into many manuscripts. It is easy to see how errors would thus multiply. They would not often be of much consequence; but they would be errors.

We will give a few specimens of the most prominent ones.

1 John v. 7, 8: "For there are three that bear record [in heaven,—the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth],—the spirit, the water, and the blood; and these three agree in one." In this passage, the copyist introduced from the margin the note or commentary which

is contained in brackets, thinking it a part of the text accidentally omitted. His successor copied it after him, and the manuscript became corrupt.

Let us take a case of omission. 1 John ii. 23: "Who-soever denieth the Son, the same hath not the Father [but he that acknowledgeth the Son hath the Father also]." In this passage, the words in brackets were accidentally omitted, and placed on the margin: subsequent copyists of that manuscript thought they were a note, and did not insert them; so their copies were defective.

Perhaps these two passages will give a sufficiently correct idea of the manner in which words and sentences have been inserted or omitted by copyists. It is not our purpose to make a table of these "various readings," as they are called, but merely to give our readers an idea of how they could take place.

It will be seen at once, that, while some copies may have been incorrectly made in a given place, others would be correctly made in the same place. As, in the passages quoted above, some writers inserted what did not belong to the text, others would omit it; and, as some omitted what did belong to the text, others would retain it. So it would come to pass, that the copies of the Bible would vary in some passages and paragraphs. Scholars, comparing together all the manuscripts which have come down to us, have endeavored, as we said, to find the correct original text.

It may not be out of place here to mention some of the larger passages which are supposed by many able critics, both orthodox and heterodox, to be additions to the original writings.

Doubts have been entertained, of considerable weight, whether Matthew wrote the first two chapters of the first Gospel. There is very decisive evidence that Mark closed his Gospel with the eighth verse of the sixteenth chapter, and that the remaining twelve verses were added by another

hand. The last clause of the third verse and the whole of the fourth verse of John v., respecting the angel troubling the water, is an addition. So is the account of the woman taken in adultery, John viii. 1-11. There is some reason to suppose that John did not write the twenty-first chapter of his Gospel; very strong reasons to suppose he did not write the last clause of the twenty-fourth verse and the twenty-fifth. These are the principal passages of much importance, in the New Testament, which are supposed to have been added to the original writings. There are many words which are incorrect, but none which seriously modify either doctrine or precept, as we find them expressed in our English Bibles. Even in our translation, imperfect as it is in some particulars, the reader need be in no fear of being led astray. Salvation does not depend upon commas and conjunctions, but upon holy living; nor does Christian doctrine depend upon some single passage or word, but upon the general sense and teaching of the whole New Testament. Where a system of doctrine is sustained on a few passages or a single one of Scripture, like a pyramid on its apex, not on its base, there is good reason to suppose that it will fall. These various readings and additional paragraphs in no respect modify the general teachings of the Gospels. No new doctrine is contained in them: so that, whether we accept or reject them, our faith is the same. Nothing is damaged by the admission that these errors of transcription have been made, except the doctrine of the *plenary, verbal inspiration* of the Scriptures; a doctrine which cannot stand for a moment in the light of true Christian scholarship. But whatever may be damaged, or whatever may fall before it, the fact of error is as certain as the fact of existence. Yet, we say again, no error, which affects the value of the gospel as a rule of faith and practice, has been produced by these transcriptions. We must next consider the translation in which we read the Bible.

FRANK E. BARNARD.

[The following remarks were made at the funeral-services of this young man, which took place in Rev. Nathaniel Hall's church, in Dorchester, on Nov. 1, 1862. Among "all the saints" to which that day is consecrated, there is not a more saintly spirit than his whose mortal part was thus carried to its resting-place in the ancestral graveyard. Frank Barnard died a martyr to Christian benevolence; teaching the negroes at Port Royal how to become men in character and life. Some passages from his journal at Edisto will be in our next number.]

WE have assembled to bid farewell to a friend who has left us for eternity. According to the doctrine and usage of Jesus, we do not say he is dead: we say he sleeps. According to Christianity, —

"Life never dies:
Matter dies off it, and it lives elsewhere."

And, if this is always the Christian faith, much more do we realize its truth when the friend to whom we bid farewell is one whose soul was all alive with thought, with affection, and with work. And such a one is our brother, Frank Barnard. He has finished his work here; he has gone to work there. He has ceased to be with us; he has gone to be with others. But, wherever that soul of fire is, it must ceaselessly think, act, and love. It is its nature to do so, and must do so, in every sphere where the great providence of God may conduct it.

FRANK BARNARD was so full of interest in spiritual things, that it became in him enthusiasm. He was, no doubt, an enthusiast. In saying this, I know that many will think I am finding fault with him. With many, enthusiasm is equivalent to extravagance, and an enthusiast is a man in whom feeling has dethroned judgment; in whom excessive interest in one object has destroyed all common sense. Enthusiasm, to many, seems almost the same as insanity. But I believe there is a mistake in

this. Enthusiasm is often the highest sanity. Devotion to one interest, to one idea, to the neglect of others, is often the highest wisdom. Martha thought Mary an enthusiast; and she was an enthusiast, because she neglected for a time the common work of life, to devote herself totally to the great opportunity which might never come again. But, when Christ comes into the house or into the soul, then it is well to leave all other ideas for one idea; then enthusiasm is wisdom. Our Saviour commends this devotion to one idea, and says, "One thing is needful." No great work can be accomplished without such enthusiasm; no great invention was ever made until the inventor became an enthusiast. Columbus was an enthusiast about the world beyond the setting sun; Martin Luther was an enthusiast for reform; Rafaelle was an enthusiast in art; Milton, in poetry. And, when we come to the highest of themes and subjects, we remember who it was of whom it was declared, "He has a devil, and is mad;" who it was to whom the cool, worldly Roman said, "Thou art beside thyself." To the lower sanity, busy with the things of this life, the higher sanity, devoted to eternal truth, always seems a little insane.

Now, our friend Barnard was an enthusiast, but in the better sense. To him, the things unseen seemed more important than the things seen: he devoted his life, therefore, to these. Brought up to business, and a good business man, he chose to devote himself to the work of the Christian ministry. Into the preparation for this work he carried his enthusiasm. He belonged, at one time, to a Bible-class of which I had charge; but he went too fast for us, — studied the whole Bible while we were studying a single book, and left us all far behind. Then, in his preparation for the ministry, he did what few students of theology ever do, and yet what would be of great use to them, — he added practical experience to book-learning.

He became a missionary, travelled, preached everywhere, exhorted, made the acquaintance of people of all sects and creeds, and, while holding firmly to his own views of Christianity, sympathized with all that was good and true in theirs. In this way, in a short time, he gained great experience. His activity was unbounded; and he came and went, studied and preached, in a way to make most of us ashamed of our indolence.

When the United-States troops took possession of the Port-Royal islands belonging to South Carolina, some eight or ten thousand negroes were found there, whose masters had run away from them. Mr. Chase sent a gentleman of Milton to examine into their condition, and report to him. He recommended that teachers should be sent to them, to instruct them and superintend their labors. An educational commission was established: teachers, male and female, volunteered to go, receiving no compensation for their services, and only transportation and rations. Our very best young men and young women seized this opportunity of serving their race. While some went to the battle to lay down their lives there for their country, others gave themselves to this work, certainly no less noble and Christian. Barnard was one of the first to seek to go. A race, long oppressed and degraded, was asking for light: he gladly went to give it to them. Amid the dreadful storm of war which desolates our land, this mission of mercy to the poor negroes of Port Royal will be recorded in history as a spot of halcyon beauty and calm. The Christianity which prompted this mission to the degraded and forlorn is of the truest and noblest kind. Of it may be said what Whittier says of Nature:—

“ Yet, calm and patient, Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

Still, in the cannon's pause, we hear
Her sweet thanksgiving-psalm :
Too near to God for doubt or fear,
She shares the eternal calm."

I know that there are those who have opposed and ridiculed this movement to teach the negroes: there are always some unhappy persons, whom Providence seems to send into the world to throw doubt and discouragement upon each generous enterprise. But surely no serious Christian man or woman can question the Christianity of this mission. The armies of the United States had broken the chains of these slaves. Unaccustomed to freedom, they needed guidance, instruction, superintendence. They asked for it; and Massachusetts said to Carolina, "You have enslaved the bodies and souls of these blacks: we will free both. As it is your appointed task to illustrate the instincts of slavery, it shall be ours to show what belongs to freedom. Those whom you have degraded we will elevate. We will send our sons and daughters to lead them to truth and to God."

Frank Barnard gave himself joyfully to this work. He was at once, to these freedmen, teacher, superintendent, and preacher. He taught them in the school; he superintended their labor in the field; he preached to them on the Lord's Day. Kindness opened their dusky hearts, and his Christian good-will to them unfolded all their better nature. They loved him with devoted love, the first white man they had seen who really seemed to care for them; and when, worn out with fatigue and countless cares, his body sank in disease, their prayers rose day and night for his recovery. And, when the wisdom of God saw fit to remove him; when this warm heart ceased to beat, and this generous soul ascended to its native heaven, — all night long these affectionate creatures surrounded the house in which the cold clay of their benefactor was lying; all night long

their prayers and hymns rose to God ; and their sobs and tears through the dewy night of Carolina, under the silent stars, bore witness to the good work he had done for them. What more touching tribute could we ask for our friend than this ? What more could we desire for ourselves than such faithful tears, such loving regrets, from those whom we have helped, comforted, and saved ? The scene reminds me of that noble passage in the Book of Job, where the patriarch says of himself, —

“ When the ear heard me, then it blessed me ; and, when the eye saw me, it gave witness to me : because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow’s heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor. I brake the jaws of the wicked, and plucked the spoil out of his teeth.”

Happy, thrice happy, to die thus, — “ in full activity of zeal and power,” — in the midst of usefulness to God’s poor, to Christ’s brethren ! This is the true martyr death, not boasting of itself, not claiming the praise of man, but inheriting the blessing of God. In our simple calendar, we have no saints ; but, if we had, we could find no one more deserving canonization than those, who, like this young brother, have followed their Master in his chosen work. They also, like him, have been appointed “ to preach the gospel to the poor ; they have been sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind ; to set at liberty them that are bound, and to preach the acceptable year of the Lord.” It is a comfort to us to turn our eyes from the fiery glare of war to this green spot of Christian beneficence. In the midst of the terrible tempest, when the vessel is rolling terribly, dipping its spars in the waves at

each alternate roll; when all other things on board the ship are in awful commotion, — there is one thing perfectly still: it is the ship's compass. Supported by its two concentric circles, it keeps a perfect equilibrium, and its needle points steadily and quietly to the pole. So, amid this tempest of war, when our nation's ship is pitching so fearfully and all is tumult, there is this one scene of quiet, where Christ's love in the hearts of his disciples maintains them in their serene work. That is the compass by which our ship must steer; that points the direction which Almighty God commands to this nation. We have trampled on God's poor, for our own interest, in the past: now our atonement shall be to educate them and guide them with Christian sympathy and Christian wisdom.

Farewell, then, brother and friend! The work which God gave you to do, you have finished. Happy those who can so live and so die! Happy, thrice happy, those who can give their lives thus in helping, teaching, comforting, their forlorn and degraded human brethren! In the great and awful day of account, shall not Christ say to them, "I was hungry, and you gave me bread; I was thirsty, and you gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick and in prison, and ye came to me: for, inasmuch as ye did it to the least of these my brethren, ye did it unto me"?

Farewell, brother and friend! You have gone on before us to that happy land, to be there with all the good and generous souls who have labored, each in his own way, to elevate the human race. We, one day, will hope to meet you there again.

"Upon the frontiers of this shadowy land,
We, pilgrims of eternal sorrow, stand.
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Evermore.

Those whom we loved and lost so long ago
Dwell in those cities, far from mortal woe;
Haunt those fresh woodlands, whence sweet carollings soar.

Eternal peace have they:

God wipes their tears away;

They drink that river of life that flows for evermore.

Thither we hasten through those regions dim;

But, lo! the wide wings of the seraphim

Shine in the sunset! On that joyous shore,

Our lightened hearts shall know

The life of long ago;

The sorrow-burdened past shall fade for evermore."

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 10, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Clarke, Brigham, Newell, Barrett, Hinckley, Ware, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence reported that a letter had been received from the clerk of the First Parish in Warwick, in reply to the one the Secretary was instructed to write, which fully met the requirements of the rule adopted July 14; and they recommended that the sum of \$50 be paid to this society, to help sustain preaching the present year. The same Committee also reported on the application of the Society in Brunswick, Me.; and recommended an appropriation of \$100. Both reports were adopted.

The Committee on Western Correspondence presented an application for aid from Rev. John S. Brown, to enable him to continue another year his labors in Lawrence, Kan.; and, in accordance with their recommendation, it was voted to appropriate for his benefit the sum of \$100.

The Special Committee, to whom was referred, at the

meeting in June, the subject of annual memberships, reported that the By-laws seemed to them to define with sufficient clearness what constituted membership; and so they would only recommend, that a statement be published in the "Monthly Journal," to the effect that the payment of one dollar to the Association, by any person, made such person an annual member for one year, provided the sum was paid with that understanding. This report was adopted.

The same Committee also reported, on the question of life-memberships recently referred to them, in favor of electing Daniel Low, Esq., of Staten Island, N.Y., and Calvin W. Clark, Esq., of Boston, life-members of the Association: the former, in consideration of his generous donation of \$1,000 in aid of the India Mission; and the latter, in consideration of seven years' services as Treasurer of the Association, and of frequent donations to its funds: which report was unanimously adopted.

After the transaction of some other business, the Board adjourned to Monday, Dec. 15.

INTELLIGENCE.

Mr. JAMES SALLAWAY, a graduate of the Cambridge Divinity School in the class of the present year, has received a call from the society in Sandwich, Mass.

The NORTH-MIDDLESEX SUNDAY-SCHOOL SOCIETY held its annual meeting at Lowell on Wednesday, Oct. 29. The following officers were elected for the ensuing year: President, Rev. Frederic Hinckley of Lowell. Vice-Presidents, John Bartlett, M.D.; of Chelmsford; and Henry Blake, Esq., of Pepperell. Secretary and Treasurer, Rev. George M. Rice, of Westford.

Rev. WILLIAM T. CLARKE has accepted an invitation to take charge of the society in Chelsea, Mass., for six months.

Mr. JAMES HENRY WIGGIN, a graduate of the Meadville Theological School in the class of 1861, and who, at present, has charge of the society in Montague, Mass., was ordained as a Christian minister, in the Unitarian Church in Springfield, on Thursday evening, Nov. 6. The order of services was as follows: Anthem; introductory prayer, by Rev. Samuel C. Beane, of Chicopee; reading from the Scriptures, by Rev. J. Marvin, a Universalist clergyman, of Springfield; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. William O. White, of Keene, N.H.; hymn; charge to the candidate, by Rev. Francis Tiffany, of Springfield; right hand of fellowship, by Rev. John B. Green, of Bernardston; concluding prayer, by Rev. Edward E. Hale; doxology; benediction, by Rev. Mr. Wiggin.

Rev. WILLIAM H. CHANNING, of Washington, D.C., has been appointed chaplain of the Stanton Hospital in that city.

Prof. HENRY C. BADGER, recently of Antioch College, was ordained as pastor of the Unitarian Society in East Cambridge, on Thursday evening, Nov. 13. The order of services was as follows: Invocation, by Rev. William Newell, D.D., of Cambridge; selections from the Scriptures, by Rev. J. F. W. Ware, of Cambridgeport; sermon, by Rev. Thomas Hill, D.D., President of Harvard University; ordaining prayer, by Rev. Rufus P. Stebbins, D.D., of Woburn; charge, by Rev. Nathaniel Hall, of Dorchester; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; concluding prayer, by Rev. Henry F. Harrington, of Cambridgeport; benediction, by the pastor.

Mr. A. W. STEVENS, a graduate of the Meadville Theological School in the class of the present year, was ordained as pastor of the society in Manchester, N.H., on Wednesday, Nov. 5. The order of services was as follows: Invocation, and selections from the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by Rev. James Freeman Clarke, of Boston; ordaining prayer, by Rev. Frederic Hinckley, of Lowell; charge, by Rev. James W. Thompson, D.D., of Jamaica Plain; right hand of fellowship, by Rev. Henry H. Barber, of Harvard; address to the society, and closing prayer, by Rev. Crawford Nightingale, of Groton.

ACKNOWLEDGMENTS.

Mr. GEORGE A. SHAW, a graduate of the Meadville Theological School in the class of the present year, having accepted an invitation to become chaplain of the State Penitentiary at Jefferson City, Mo., was ordained to the work of the Christian ministry, at the Unitarian Church in Meadville, Penn., on Sunday, Nov. 9. The order of services was as follows: Voluntary and chant; remarks to the congregation, by Rev. Richard Metcalf, of Meadville; hymn; reading from the Scriptures, and ordaining prayer, by Rev. Oliver Stearns, D.D., President of Meadville Theological School; hymn; charge, by Rev. Richard Metcalf; right hand of fellowship, by Rev. Frederic Huidekoper, of Meadville; hymn; benediction, by Rev. Mr. Shaw.

Rev. GEORGE H. HEPPWORTH, of the Church of the Unity, Boston, has been appointed chaplain of the Forty-seventh Massachusetts Regiment.

Rev. GILBERT CUMMINGS, Jun., of Westborough, has been appointed chaplain of the Fifty-first Massachusetts Regiment.

ACKNOWLEDGMENTS.

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| Oct. 27. | From Mr. B. F. Felton, to balance his account . . . | \$14.00 |
| " 28. | " Crosby & Nichols, for Monthly Journals . . . | 8.43 |
| " " | " Rev. William H. Fish, to make himself an annual member . . . | 1.00 |
| Nov. 3. | " a friend, as a donation, through E. B. H. . . . | 100.00 |
| " 10. | " Society in Ashby, as a donation . . . | 20.42 |
| " 12. | " Subscribers to Monthly Journal in Wayland . . . | 5.00 |
| " 18. | " Society in Brooklyn, Conn., for Monthly Journals . . . | 7.00 |
| " 22. | " Walker, Wise, & Co., to balance account for six months . . . | 402.00 |
| " 24. | " Society in South Danvers, for Monthly Journals, additional . . . | 3.00 |
| " 25. | " Subscribers to Monthly Journal in Cambridgeport, through Rev. J. F. W. Ware . . . | 10.00 |

ARMY FUND.

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| Oct. 27. | From Rev. Henry W. Foote. | \$3.00 |
| Nov. 3. | " a friend, to print "The Home to the Hospital". | 5.00 |
| " 5. | " Society in Portsmouth, N.H. | 30.00 |
| " 10. | " a Lady | 10.00 |
| " " | " " | 2.00 |
| " 25. | " "Friend | 5.00 |

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